In consideration whereof, although you (of modestie) suppresse your owne dignitie with silence: yet notwithstanding, the singular, and not so singular as manifold, and not so manifold as memorable benefites, are trumpets to sound out your purchased praise: and Oracles to record the richnesse of your renowne.

But ceasing to be pla-

C.194.a.209

Title page: at Last End
1579 "

BL 43

In consideration whereof, although you (of modestie) suppresse your owne dignitie with silence: yet notwithstanding, the singular, and not so singular as manifold, and not so manifold as memorable benefites, are trumpets to sound out your purchased praise: and Oracles to record the richnesse of your renowne.

But ceasing to be pla-

ble in speach, which you in prudence will not (peradventure) passe ouer vnreproued, I will pearce to the pith of my present purpose.

Meditating this Manuell, intituled, The Conduit of Comfort, and deliberating with my selfe (according to common custome,) vnder whose sheeld it might bee safely shadowed: and entering into a reckoning of

your

your meritorious deedes, (wherein you haue left witneſſe to the world, that you are a true Chriſtian Almoner,) I reſted vpon this reſolution, euen to committe this my Manuell to your protection. Hauing thus determined, I kept my wandering wits within a certeine compaſſe, counting it prudence in that point to bee preciſe.

And becauſe the differences of particulars are diſcerned by their cogniſances, albeit the generall title might ſuffice for diſtinction: yet, vnſatisfied with ſuch nakedneſſe, I haue kept a ſelected ſucceſſion of letters in denomination, thereby giuing light to the badge of this Booke, which might otherwiſe be thought a needleſſe delineation of a ſuperfluous reſem-

reſemblance, being indeed an alluſion peculiarly appliable to your perſon.

Beſeeching God, that as from your temporall Conduit ſweete and hoalſome water is conueied into the veſſels of a great multitude, for their ſundrie ſeruices: ſo from this ſpirituall Conduit, comfort may flowe with full ſtreame, for the ſuccouring of many a ſicke ſoule & wounded

ded conſcience, through the operation of the holie Ghoſt. And for myſelfe, Right worſhipfull, beſeeching you to vouchſafe mine enterpriſe the like courteous acceptation, as I meant it honeſtlie in dedication: I leaue you, and your good proceedings, to the tuition of the holie, bleſſed, and glorious Trinitie: GOD the Father, GOD the Sonne, and GOD the holie

Dedicatorie.

holie Ghost, to whom be all praise, honour, glorie, power, dominion, and maiestie, for euer and euer, Amen.

* *
*

Your worships
at pleasure
to dispose.

Abraham Fleming.

W.E. RICHARDSON'S

A Comfortable promiſe of *Chriſt Ieſus* our Sauiour.

WHoſoeuer drinketh of the water that I ſhall giue him, [of ſpirituall grace,] ſhall neuer be more a thirſt, [he ſhall neuer be dried vp, or deſtitute :] but the water that I ſhall giue him, ſhall be in him a well of water, ſpringing vp into euerlaſting life. Iohn. 4, 14.

To the Christian *Reader.*

TO auoid all doubt of deceipt (Christian Reader) which might be thought to lie lurking vnder this glorious title, The Conduit of comfort, we will make an Anatomie of this Encheiridion, or Manuell, opening the verie bodie, and laying out the bowels thereof, before the eies of thy iudgement. Note therefore euerie member, for thy full satisfaction, as followeth.

The

The Anatomie of this Manuell.

The { Conduit, Contemplation } of { Comfort. a Christian. }

The { Lords praier, Cõmon creede, Ten commandements } expounded { by Sentence, and Example. }

The appurtenaunces to this Conduit.

The	Ceſterne	is	Conſcience.
	Pipe		Peace.
	Locke		Loue.
	Key		Knowledge.

A Summarie of all the doctrine compriſed in this Manuell.

HEre thou ſeeſt, Chriſtian Reader, as in a Diall, the beginning, the proceeding, and the ending of this booke: ſo that thou canſt not, but count it, A Conduit of comfort. The matter and the manner well marked, ſhall make that manifeſt, which is myſticall. And thus I leaue all to thy benefite.

Thine in Chriſt,

Abraham Fleming.

The Conduit of Comfort.

In this wicked world,
O Christ whiles I liue,
To gouerne and guide me,
thy spirit of grace giue.

W

Worship, praise, honor, glorie, and maiestie, be giuen vnto thée, O God, my Creator: to thée, O God my Redéemer: and to thée, O holy Ghost, my Sanctifier: for all the blessings of

thy grace moſt plentifullie powred vpon mée: for my creation, my redemption, my ſanctification: and for all other thy good giftes and benefites: beſéeching thée (O ſwéete Sauiour,) that as by thy bitter death and paſſion, the power of ſinne was ſuppreſſed, the concupiſcence of the fleſh ſubdued, the wickedneſſe of the world aſſwaged, and the malicioulnes of Satan quenched: ſo it would pleaſe thée, to ouerſhadowe me

me with the shæld of thy fa-
uour, that I a painefull pil-
grime, and wearie wande-
rer in this worꝛld, may passe
my pilgrimage in peace of
conscience: comfoꝛting me
with the hope of thy pꝛomi-
ses, which wilt and canst re-
fresh the fainting soule, and
restoꝛe it when it is attain-
ted with any dangerous dis-
ease. O Christ, my Physici-
an, so pꝛepare the thoughtes
of my heart vnto thée, that I
may be swalowed vp in the

contemplation of Heauen, and heauenlie ioies: not regarding the vanities of this world, which are but baites and snares to intangle vs, and to make vs lothsome in thy sight. Giue me grace (O thou sonne of Dauid) to liue in the worlde, as readie to leaue the worlde. Let the world continue as thou didst make it, euen a seruant for the maintenaunce of men: and not a souereigne to rule and haue them at commandement.

dement. And because thy kingdome, O Christ, is not of this world, giue me (I beseech thée) such a renued hart, such a sanctified soule, such a godlie desire, & such an earnest endeuour to do thy will: that I contemning this wicked world, with all the transitorie pleasures of the same, may reigne with thée in thy kingdome, purchased for the faithfull, euen by thy precious bloud, death, and passion: Graunt this, O Christ

my Mediator, at the appointed time of thy good will and pleasure, Amen.

For wisedome, and wealth,
with other giftes more,
Lord giue me the grace,
to thanke thee therefore.

I

IEsus Christ, thou which art the wisedome of thy father, I thy poore creature, sometimes a slaue to sinne, and a firebrande of hell: but now a childe of election and grace, (as I hope & constantly

ly beléeue,) giue thée heartie thanks for thy goodnesse, diuers and sundrie waies testified vnto me. And because it hath pleased thée to be so bountifull, as to endue mée with wisedome, whereas thou mightest haue made me a senseleſſe and vnreasonable creature: besides that, blessed me with worldlie wealth: I beséech thée, be so gratious vnto me, as to shew me the way how to vse this wisedome to thy glorie,

and the comfort of other: not boasting therin, because it is thy free gift: nor abusing it, because it is thy blessing. Also (O sweete Saviour, and sonne of the eternall God,) because wealth without thee, is but wretchednes: riches, pouertie: & all earthly pleasures, but mere miseries: I beseech thee, to shine into my hart with the bright beames of thy Spirite, that I may like a faithful Steward, not onely dispose and lay out the talent,

talent, which thou hast lent me: but also increase the same: making thy glorie the marke whereat to direct all my doings: and thy worde the rule to keepe me within the compasse of thy will. O Christ heare me, O heare me (sweete Sauiour,) which art the Well of life, whereof whosoeuer tasteth, he shall neuer see death: Heare me, O gratious Redæmer, & let me feele inwardly the fruits of my faithfull praier, Amen.

To

To liue in loue,
all men among,
Giue grace, O Christ,
to old and yong.

L

LOrd Iesus, thou paterne of true and vnfeigned loue: yea, of loue leading to life euerlasting: without whom there can be no loue or concord among men: I beseeche thée, to heare the praier of mée thy poore seruant: and that which I aske in spirite, vouchsafe to giue me

me of thy frée mercie. And becauſe loue is the fulfilling of the lawe, and the ſeale of ſaluation to the conſciences of all Chriſtians: Furthermore, forſomuch as thou haſt commanded vs to doe good to all men, which cannot be, vnleſſe loue be the lampe to giue vs light: I beſéech thée, to fill my hart with that loue: yea, to powre that loue abundauntly into the heartes of all, both old and yong, that we may firſt and

principally loue Almightie GOD the Father: thee, CHRIST, the Sonne: and the holy Ghost, with such a loue as is loath to turne the fauor of God into displeasure, his gentlenesse into rigour, his mercie into iudgement, and his forbearance into vengeance. Secondly, to loue my soueraigne Prince, whome I am bound in conscience to obey: to loue my superiors, to loue mine equals, to loue mine inferiors, to loue mine enimies:

enimies: Finally, to loue all, and hate none, that by this meanes I may dwell in God, the Fountaine of loue: who of mere loue, for the saluation of the soule of man, sent thee (O my Sauiour) into the world, to suffer death vpon the crosse, euen in the face of his enimies and persequutours. Grant this, O Christ, to whom with the Father, and the holie Ghost, be all praise, and glorie for euermore, Amen.

To

To heare thy word,
and liue therein.
Vs to renew,
O Lord beginne.

L

LIghten my heart, O Lord GOD, with the lampe of thy holie and blessed word, which is the weapon of euerie true Christian souldier: and the sword of the Spirit, to cut off all the temptations of the Diuell, the world, and the flesh, if it be vsed according to thy will,

O

O Lord, which art the giuer and author of the same. And forsomuch, O Lord, as thy worde is the rule, whereby we are bound to direct all our doings: and the square, whereat to frame the whole course of our life: I beseech thée, to circumcise my heart, that all carnall cogitations and thoughtes expelled and driuen out, I may bétake my selfe wholy vnto the reading, hearing, studying, and following of thy word, which

is

is the food of our soules: the comfortable bread, which killeth hunger: and the pleasant drink, which quencheth thirst: not the hunger and thirst of the bodie: against the which, it hath pleased thee to provide, most healthfull remedies: but the hunger and thirst of the soule, which are no waie else asswaged, but by the vertue and heauenlie working of thy word. This word, O Lord, vouchsafe to make florish

rish and fructifie in vs, that thereby we may be wonne to the worshipping of thée, in true feare, vnfained faith, and perfect holinesse of life, through Iesus Christ our Sauiour, Amen.

My heart vncleane,
Lord circumcise:
And make my soule,
thy sacrifice.

I

In sinne, O Lord, was my conception, in sinne my education, in sinne the whole

course of my life. Nothing is cleane and vnspotted in me: nothing is sound, nothing perfect, nothing holie, nothing sanctified. I am full of sinne and iniquitie, my thoughts and desires are attainted with sinne: my labours and handiworkes are defiled with wickednes: my wordes and communications are tempered with the leauen of iniquitie: my hart is corrupt & putrified: there is nothing sound in me, but

all

all mine entrailes are infected, and poisoned with sinne, the highwaie to euerlasting shame, death, and condemnation. O miserable wretch that I am, to whome shall I runne for succor? To whom shall I make my sorrowes knowne? Before whome shall I powre my plaints? Art not thou the Samaritane, which with the oile of mercie souplest my festered wounds? Art not thou the good sheepheard, which bring-

gest home the straying sheep to the sheepefold? Art not thou ẏ good Capteine, which fightest in defence of thy souldiers? O, yes Lord, thou art euen he: and doubtlesse, had not the oile of thy mercy healed my filthie botches: had not thy hand fetcht mee home to the flocke: had not thy loue and grace ouershadowed me in danger: I had rotted in my filthines, I had perished in my wandering, and I had beene vtterly o-

uer-

uerth:owne in combate. O Lo:d my God, circumcise my heart, and clense it from all euill thoughtes, deuises, imaginations, and consents to sinne. Sanctifie my soule, renewe my spirit, & garnish mée with the garment of regeneration, that I may bécome a swéete smelling sacrifice before thée, a sacrifice of acceptable incense, a sacrifice of holines and righteousnes: so shall I p:aise thée in the assemblie of the iust,

and extol thy glorious name among thy people, Amen.

Thy truth send downe,
Lord, from aboue,
And giue me grace,
the same to loue.

A

ACcording to thy louing kindnesse, O Christ, heare the praiers of thy seruant, and that request which hope emboldeneth mée to make, vouchsafe in mercy to grant. And because the Diuell is the father of all falsehood

hood and lying: and thou the fountaine of all trueth and righteoulnes: as thou saiest of thy selfe, I am the way, the truth, and the life: therfore I beseech thee (O gratious God and Sauiour,) to plant in mee thy truth, without the which all entrance into heauenlie ioie is stopt vp: and to banish out of my heart, (which by nature is a nest of wickednes,) all maner of sin resisting the truth. And, forsomuch as truth is a

pearle of price, and a Jewell of great value to the godlie, the ornament of the faithful, and the treasure of the true Christian: Therefore, I beseech thee, O Christ, giue me grace, to thirst after trueth, and to hunger after the tast of that heauenlie foode: that my desiring soule may be succoured, and my longing hart refreshed, euen with the fulnesse of the same. And whereas by nature we are bondslaues to sinne, and by

that

that meanes vtter enimies of truth: we beſeech thée notwithſtanding, to make vs partakers of mercy, and not of iudgement: remembring that thy death and bloudſhed paid the price of redemption for all mankind. Thou God of truth, heare my praier, and let the ſuit of me thy poore ſeruaunt come before thy preſence: and that which I haue aſked with boldnes, vouchſafe to graunt of thy ſpeciall goodneſſe, Amen.

To doe thy will,
teach me, O Lord,
And let my life
thereto accord.

M

MOst mightie, most iust, most merciful, most louing, most tender and deere Father: forsomuch as there is no way to Heauen, but by doing thy will: we say with humblenes of hart, as Iesus Christ thy Sonne, and my sweete Sauior hath taught: Fiat voluntas tua, ficut in coe-

lo,

lo, & in terra: Thy will be done in earth, as it is in heauen. And, because it is thy will, that we should walke in holines and righteousnes before thée, all the daies of our life: we beséech thée, to be the Schoolemaister of our soules and spirits, that thy wisedome instructing and teaching vs, to make a difference betwene good and bad, we may followe th'one, and forsake the other: considering, that the doers of thy will,

will, and not the knowers of the same, shalbe partakers of the promises of life and saluation. For thy Sonne Iesus Christes sake, my only Sauiour and Redéemer: grant this request (O most gratious GOD,) both vnto me, and to all thy people, Amen.

To fast from sinne,
is Christians ioy,
My heart thereto,
O Lord employ.

L

Ord God, maker of Heauen & earth, Iudge of the quicke and the dead, thou that by wisdome seest all things, and by thy prouidence ordrest all creatures: we beseech thee, to cast thine eies of care and compassion vpon vs, mise-

rable

rable ſinners, who from the date of our birth, haue liued in wantonnes, and all kind of wickednes, thereby kindling thy wrath and iuſtice againſt vs, to our confuſion. O let vs yet at length haue our eies opened, and ſée the brightneſſe of thy glorie, which the blindneſſe of our minds, will not ſuffer vs to behold. Let vs not pamper our ſelues in ſecurity, liuing out of rule, and abandoning all godlines, which is a kind

of

of surfeting in iniquitie, and ouercharging our heartes with heapes of abhominations: but let vs become new Schollers in the Schoole of Christianitie, walking warily, redéeming the time, louing light, & detesting darknes. O Lord, vouchsafe to be mindfull of vs thy cretures, & of thine owne glorie, which art our Creatour. Teach vs to fast aright, not superstitiously, in abstaining frō this or that kind of meate, vsing

a vaine order in diet, and differences of meates: but as thine holy ones haue in times past fasted the true fast, which thou in thy word requirest: so grant, I beseech thee, that I, and all people, may fast after the same fashion: to fast from sinne and wickednes, that ỹ flesh may be brought into subiection, & the spirit quickened. Grant this, O Lord, for thy sonnes sake, Jesus Christ my Redéemer and Sauiour, Amen.

From

From heauen, O God,
send vs thy grace,
Ill to forsake,
and good t'imbrace.

A

ALmightie GOD, I beseeche thee, to giue mee true vnderstanding & knowledge, not onely to confesse thee, a most merciful father, but also an vpright Iudge: fauoring thy children, which liue within the compasse of thy commandements: and punishing offenders, which

run headlong into all mis-
chiefe, not once loking back
to the written tables of thy
lawe. And, because it stan-
deth not with the frailtie of
man, to fulfill the summe of
the lawe, vppon the breach
wherof, condemnation doth
insue: we beseech thée, to in-
rich our harts with the trea-
sure of thy grace, that wée
waring wealthie therewith,
may be able to withstand all
the assaultes of Satan, our
subtile aduersarie. Moreo-
uer,

uer, good GOD, forsomuch as this grace of thine, is the badge of thy fatherly affection, & guideth the thoughts, the words, and the déedes of euery Christian: we beséech thée, to shield vs with the same, that we may follow, & stand stedfastly in that, which is acceptable in thy sight, renouncing the Diuel, and his workes of darknes: and betaking our selues bodie and soule to the healthfull guiding of thy grace, Amen.

Th'assistance of
the holy Ghost,
Sweete Iesus spread
in euerie coast.

M

MOst comfortable Sauiour, most victorious Capteine, most triumphant Redéemer, most mercifull Mediatour, Iesus Christ, thou beloued Sonne of the eternall God, spread abroad the brightnes of thy maiesty to the consolation of all people. And, forsomuch as without

out thée, the whole worlde is nothing elſe but a ſolitarie wildernes, deſtitute of faith, hope, charitie, loue, gentlenes, compaſſion, forberance, and all other workes of Chriſtianitie: we beſeech thée, to be a gratious God, as thou art an Omnipotent God: that where thy power is ſéene, thy mercie may likewiſe be perceiued. Let not thy creatures continue in ignorance of thée their Sauiour, but ſo aſſiſt them with

the present aid of thy comfor-
ting spirit & holy Ghost, that
they may sée in what biwaies
of destruction and dangers
they trauerse. Let the holy
Ghost be their lodesman, let
the holy Ghost be their tea-
cher, let the holy Ghost be
their right hand, and their
left: let the holy Ghost be
to them all in all: that they
being thus inspired, and fil-
led with the power of thy
sanctifying Spirit, may féele
in themselues a spirituall in-
clination

clination and working, all desires of the flesh being cut off, and cast away: and may also bée receiued into thy sheepefold, and be reckoned among the number of the faithfull. Grant this, O Christ, thou tender Sauiour of our soules, Amen.

From hatefull heart,
and fraught with ire,
Saue vs, O Lord,
we thee desire.

B

BOuntifull God, which hast giuen vs commandement to loue all men, and to hate none: to be angrie, but not to sinne: to be displeased a little, but not to let the sunne set vpō our wrath, we beseech thee, to purge our harts cleane from al hatred, from all enuie, from all malice,

lice, from all vncharitable-nes, from all vntowardnes, from all bitternes, from all quarelling, from all misse-porting, from al backbiting, from all reuengement see-king: finally, frō all the mo-tions of a wicked spirit. Let loue banish hate, let friendli-nes displace vnkindnes, let charity remoue ouerthwart-nes, let forbearance dispos-sesse maliciousnes: all which are most shamefull sinnes, and so hatefull in thy sight,

D God, that he is no Christian, but an Antichristian: no child of blisse, but of Baal: no heire of Heauen, but of Hell: no vessell of election, but of reprobation: no partaker of ioie, but of woe: no souldier of the Church, but of the Synagogue, in whom they beare rule. And therefore (most gratious GOD) roote out of our harts all such weedes of wickednes, ỹ we may become new griftes of righteousnesse, through Iesus

sus Christ our Sauiour, Amen.

To liue within
the rule of lawe,
Keepe vs, O Lord,
in feare and awe.

E

EVerlasting God, whose name is so glorious, that it passeth the capacitie of man, to giue it due aduancement: we beseech thée, of thine infinite goodnesse, thou Soueraigne Lawegiuer, to arme our harts with the full furni-

furniture of obedience, that we may first and principally feare thée, which art our Creatour: and in thée, thy Sonne our Redæmer: and in both, the holy Ghost, our Comforter. This if we doe, (as it is not vnlike we shall, if thy grace gouerne vs,) our wills & wits shalbe brought into such subiection, that whatsoeuer duties earthlie magistrates bind vs vnto, by lawe & commandement, (so the same be not to thy

dish-

dishonour,) there shall want no readines in vs to fulfill and accomplish. Vouchsafe therefore (O heauenlie Father) to kepe vs in thy feare, to limit vs within ỹ bounds of true obedience, both to thée, our GOD: and also to our superiours and betters, that whatsoeuer is required of vs in the way of godlie submission & reuerence, we murmur not thereat, but do our endeuours therein, with all zele & earnestnes, Amen.

Repen-

Repentance for
our fowle misdeedes,
Grant vs, O God,
whose grace exceedes.

WE wretched outlawes, O Lord GOD, cast our selues along before thy mercie seate, beséeching thée to inspire our mindes with perfect wisedome, and to arme vs with the true and liuelie knowledge of thy lawe: that both in

in body, and also in soule, we may walke the waie of thy commandements and testimonies. So gouerne vs by thy grace, O GOD, and so conduct vs by thy louing kindnes, that being throughly informed, and reformed to thy law, we may be stricken inwardly with a godly feare and christian trembling, of transgressing thy precepts, which thou hast appointed vnto vs, in this darke and palpable time of securitie, and

and wickednes, (when all people & nations for the most part stumble at the blockes of their owne sinnes) to be a lanterne to lighten our fèet, and the day starre to direct all our doings. And though we canne not, of our selues, (such is the infirmitie of our nature, and weaknes of our flesh) but fall into the snares of sinne: yet, we humbly beseech thée, (for thy beloued Sonnes sake Jesus Christ our Sauiour,) to touch our

guiltie

guiltie consciences with the finger of thy grace, that thorough a sorrowfull feeling of them, we may by faith take sure & fast hold of the staffe of thy promises, who hast made a vow to haue mercie on the sinner, repenting him of his lewd life, & forsaking his iniquitie. Grant this, O God, for the comfort of thy chosen, and for thy Sonnes sake Iesus Christ our Mediatour and Aduocate,

Amen.

Thy wrath, O Lord,
remember not,
Though such desart,
my sinnes allot.

I

I Udge me not, O Lord, in the heate of thine indignation: O consume me not in the urie of thy rage. I confesse, that mine offences crie out for vengeance, euen as a drie and sandie soile gapeth for raine. Howbeit (O most mercifull Father) remember thy mercie, and let not

not sentence passe in iudge-
ment to my condemnation:
my sinnes haue laid out my
lot, euen thy vengeance, O
Lord, I can not saie the con-
trarie: but thou hast mercie
in store, which pleadeth a-
gainst iustice, so that thy
wrath (I hope) shal not ouer-
throwe me, though my wic-
kednesses (like waues) o-
uerwhelme my soule. O
Lord, heare my praier, and
for the honour of thy name,
turne from me the punish-

ments which thou hast de-
nounced against me in iudg-
ment. I am a worme, and
no man: yea, the offscow-
ring of men, a wretch, and
forsaken, an outcast, and an
aliant from the Common-
wealth of Israel: my sinnes
haue made a separation of
thy fauour from me: but the
death of thy Sonne hath put
out the handwriting, & bro-
ken down the partition wall
betwéene thée and me. And
therefore I come with bold-
nesse

nesse and confidence to thée, hoping to tasse the swétenes of thy mercie, though I haue deserued the sharpenes of thy iustice. As thou wilt, O Lord, so be it: Amen.

A conscience cleere,
from all vnrest,
Grant vs, O God,
whose name be blest.

LEt the light of thy countenance shine vpon vs, (most mercifull Father,) let the comfort of thy Spirit

drop into our hearts, let thy fauour and louing kindnesse be vnto vs a paulion in the warfare of this life. Be thou vnto vs a gratious GOD, and a Father inclined to cō-passion: that, whereas the horrour of our sinnes, and their heinousnesse, together with the manifoldnes of our offences, kindleth in vs a kind of feare vnto death, disquieting our consciences, and raising vp within vs accusers to giue in euidence

against

againſt vs, for the violating and breaking of thy commaundementes: it would pleaſe thée, like a father, tenderlie to deale with vs, as with thy children: and not like a ſeuere Iudge to handle vs, as guiltie perſons, giuing vs ouer, and leauing vs to the ſpoile of our mortall enimies. Our conſcience in déed, laieth daily to our charge, that we haue plaid the backſliders, that we haue not kept vs within the com-

passe of thy holie preceptes, that we haue withstood thy heauenly will, and like stubborne rebels, denied thée the honour due vnto thy name: neuertheles (O Lord God) cast vs not off into confusion, neither leaue vs to continuall torment and veration of conscience for our sinnes: but loke vpon vs with the eies of mercie, that the terrour of conscience which we féele for sinne, may be turned into rest and quietnes:

least

leaſt if it happen otherwiſe, we be driuen with Iudas into deſperation: from the which we beſéech thée, to deliuer vs, for the honor of thy name (O God almightie,) Amen.

To heare thy word,
and loue the ſame,
Vouchſafe, O Lord,
our harts to frame.

L

LOuing Father and gratious God, forſomuch as thy word is the rule of life, and

and the high waie to happi-
nesse, we beseech thée, to kin-
dle in vs an earnest desire to
heare the same, and that not
onely with the outward
eares of the bodie, but with
ỹ inward eares of the hart:
which is the hearing in déed,
wherby profite and comfort
is gathered. Thy word is
the sword to cut down sinne:
thy word is the weapon
which thy Ministers vse, to
conquer the kingdome of
Satan: it is the felicitie of

the

the faithfull in this life, it is the ſtumbling blocke of offence to the wicked: yea, to the vncircumciſed Philiſtin it is the ſauour of death vnto death: but to the circumciſed Iſraelite, it is the ſauour of life vnto life. Vouchſafe therfore (O bountifull God) to kindle in mée the fire of zeale vnto thy word, that I may ſo eſteéme and count therof, as of the chiefeſt treaſure of a Chriſtian in this vale of miſerie, hauing mine eares

eares alwaies open to heare it, and my hart readie to receiue it: my tongue pliant to speake of it, and my mind earnest to meditate in it: so shall I reape such profite thereby, as thou hast prepared for them, that come reuerently therevnto. This and all thinges nedefull for this life, grant (O most merciful Father) for thy sonnes sake our onely Mediatour and Aduocate,

Amen.

In

In trouble, Lord,
to thee we call,
A patient ſpirit
to giue vs all.

I

IN all afflictions and tribulations (O GOD Father of all mercie and conſolation) we beſeech thée, to loke vpon vs, and in the bowels of compaſſion to mitigate and allwage our miſeries. And, as it hath pleaſed thée, of thy fatherlie pitie, to call vs to thée, the running riuer

riuer of all refection and cõ-
fort: so we beseech thée, euen
then specially to heare our
cries & lamentations, when
we lie groning vnder the
heauie burthen of affliction
and trouble. Thou hast com-
maunded vs, to make our
mone vnto thée, saying: Call
vpon me in the time of thy
trouble, & I will heare thée:
O bountifull and gratious
God, doe therefore with thy
seruauntes according to thy
word: and as thou art faith-
full

full in thy promises, so I humblie beseech thée, that I, among the rest of thy people, may feele and taste the sweetenes of thy fauour and grace, which is the most souereigne succour that can be, in all necessities and distresses. To thée therefore, which art the rich treasure of all goodnes, and the helthfull welspring of all perfect peace, we approch: submitting our selues before thy face, & crauing at thy hands, the

the ſpirit of patience, wherwith, as with an vnpearceable target being defended, we may conſtantly abide & weare out any kind of croſſe and tribulation, waiting the good time of thy pleaſure for our deliuerance, Amen.

If poore, or rich,
O Lord, we bee,
Teach vs to knowe,
all cõmes from thee.

A

ALmightie GOD, Father of our Lord Jeſus Chriſt,

Christ, which madest Hea-
uen and earth, the Sea, and
all the wonders of the deepe:
we confesse, that thou art
the Author of all things, and
that vpon thée the whole e-
state of man doth depend:
humbly beseeching thée, of
thy goodnesse, to guide vs so
farre with thy grace, that if
we sée our selues blessed
with ỹ wealth of this world,
which winneth worship and
credit among people: or op-
pressed with pouertie, which

breedeth contempt & abasement: we may notwithstanding, neither by the one war proud, or insolent: neither yet by the other become mistrustfull, or desperate: but referring all to thée, which distributest thy giftes, to thine owne liking, vpon the triall of thy seruantes, wée may learne this: that as thou art able to make the rich poore, and the poore rich: so in thée it is, to giue euerie man an inward knowledge and

and assurance of thy will, whatsoeuer estate it hath pleased thée to place him, or them in: the which inward knowledge, I beséech thée, powre into my Spirit, that as well in pouertie, as in riches, I may glorifie thy name: vsing my riches as thy blessing, in signe of thy carefull prouidence: and not repining, but well contenting my selfe with pouertie, as thy chastisement, to kéepe me vnder awe and obedi-

ence. Thy will, and not my will, O Lorde, be done and fulfilled, Amen.

The losse of life,
of goodes, and lands,
O gratious God,
is in thy hands.

M

MOst mightie God, and merciful Father, from whom all good gifts doe proceede, as tokens of thy kindnesse: and all punishments for sinne, as signes of thy displeasure: which giuest life,

life, & takeſt away the ſame againe, at thine appointed time: which inricheſt thy ſeruants with goodes of ſundrie ſorts, and changeſt their condition in a moment: which bleſſeſt thy creatures with lands and poſſeſſions, and turneſt all in an inſtant, into extreme néede and nakednes: as thou didſt deale with Job, that perfect paterne of patience: We beſéech thée, to inſpire vs with an vnderſtanding hart, that

 we

we may so liue, as willing to die: that we may enioie our goodes, as not grudging to forgoe them: and that wée may hold vs to our lands, as not loth to lose them: considering, that as they came frō thée, so in thée it is to dispose them, as thou wilt, either to blessing, or to cursing. O gratious GOD, let vs not growe in forgetfulnes of the life to come, by too much louing this présent transitorie life, which is but a shadowe,

a ſmoke, and a dreame. Let vs not be drowned in the deſires and delights of worldlie gwdes, leaſt we neglect ỹ riches of Paradiſe, which nothing can purchaſe, but faith, in the bloud and death of Chriſt: let vs not wedde our wills and wits to lands and poſſeſſions, which are but momentanie maintenances; leaſt in ouerliking them, we loſe the ſweete inheritance of the holie land, Hieruſalem not built with

hands, but glorious and triumphant, whereto bring vs, O. GOD, for his sake that bought vs, Iesus Christ the righteous, Amen.

For

For meate and drinke,
and cloath to weare,
We praiſe thy name,
O God with feare.

LOrd Ieſus, the Redæmer of all mankind, which vouchſafedſt to ſhed thine owne hart bloud, vpon the croſſe, for the ſaluation of our ſoules, which elſe thꝛough ſinne had miſerably periſhed, we pꝛaiſe thée, we magnifie thée, wée wor-

worship thée, we glorifie thée, we giue thanks to thée, for thy great kindnesse, for thy tender loue, for thy zealous affection, and for thine excéeding goodnesse, in caring for vs, in louing vs, in tendering vs, in sustéining vs, in releéuing vs, and in supplying all our wants and necessities. Thou numbrest all the haires of our head, and without thy will they ware not one lesse. Thou giuest vs foode, and nourishment,

to

to comfort and ſtrengthen our bodies. Thou giueſt vs garmentes of ſundrie wearing, both for the ſafegard of health, and alſo for comlineſſe. Thou giueſt vs houſes to harbour in: & whatſoeuer we ſtand in néede of, thou of thine abundant grace powreſt the ſame moſt plentifully into our boſomes. Thou fædeſt the yong ſparrowes, thou cloatheſt the lillies of the field, thou garniſheſt the trées of ỹ forreſt with gréene leaues,

leaues, thou inricheſt the ſecretes of the earth, and the ſea, with precious treaſure: and is it like, that thou wilt not haue an eie to man, a creature faſhioned after thy owne image and likeneſſe, for whome all theſe thinges were made and created? No, no: thy loue is euerlaſting, and thy mercie exceedeth all meaſure. They ſhall lacke nothing that pitch the pauilion of their pilgrimage vpon thy prouidence: which

that

that we may euer doe, and so be blessed with abundance: we beseech thée, giue vs thy grace: so shal we laud and magnifie thée, with hart & voice, for euermore, Amen.

Helpe vs, O Lord,
in all our needes,
And guide our thoughts,
our words and deedes.

A

ALl glorie, honor, praise, dominion, & thanks, be giuen vnto thée, O King euerlasting, which hast made me

me a reasonable creature, furnished me with discretion and iudgement, indued me with knowledge and vnderstanding, and bestowed vppon me benefits of most singular excellencie. Like glorie and thankes be giuen vnto thée, for thy prouidence and care for me, vile créeping worme of the earth, who in comparison of thée, am much worse than stinking dong, and filthie offscowring of the earth. Thou

daily

daily assistest me, thou continually regardest me, thou euermore defendest me frō daungers, both bodilie and ghostly: for had not thy hand ouershadowed mée, I had sonke long since in mine owne shame and confusion. And because, Lord, manifold are the calamities belonging to this life, hurtfull to the outward man, and noisome to the inner man, I beséech thée, stretch out the shield of saftie in full breadth

ouer

ouer me, that I may walke without feare, not troubled with wicked thoughtes, not tempted with euill wordes, not prouoked to dædes of darkenesse: but kéeping my féete in the path of light, looking alwaie to the lampe of thy word, which shineth vnto sinners sitting in the shadowe of death: and leadeth therighteous and true repentant to life euerlasting,

Amen.

From

From euill tongues,
which poiſon ſpit,
Vouchſafe, O Lord,
thy flocke t'acquit.

M

MOſt truelie ſpake thy ſeruant, ſaint Iames, (O my ſweet Sauiour,) that the tongue, being but a little member, was notwithſtanding a world of wickednes. Which to be ſo, thou knoweſt in thy ſecret counſell, & thou thy ſelfe haddeſt proofe thereof, whiles thou keptſt

thy ſtanding in the Faire of this life. It pleaſed thée therfore, to inſtruct and teach thine Apoſtles beforehand, what they ſhould be ſubiect vnto in time to come: namely, to backbitings, ſlanders, accurſed ſpeaches, tauntes, and controllments: yea, to reuilings, buffettings, and impriſonments. For if they ſpared not the Lord, and maiſter: much leſſe, will it ſinke into their hearts to fauour the ſeruaunts, whom they

they hate vnto the death, for their maisters sake. From euill tongues therefore, O Lord, we beseech thée, to saue vs: not from suffering the bitternes which proceedeth from them, for we are content to tast that which thou hast tasted before vs: but from offending in our tongue, which oftentimes woundeth the verie soule. O Lord giue vs grace, to set a watch before our tong, that we trip not in our talke, and

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hurt not only them, against whom we are maliciouslie minded: but also our selues, whom we cannot but greatly annoie, whiles we seeke, either in thought, word, or deed, to wreake our wrath vpō others, considering that thou hast reserued all vengeance to thine owne selfe. O Lord, be gratious vnto vs, and as thou art the shepherd of our soules, feeding vs in the sweete pastures of thy grace: so we beseech thee, to keepe

kæpe vs from all manner of ſpirituall diſeaſes, vs (wée ſaie) which are thy people, and the ſhæpe of thy paſture, Amen.

In time of warre,
to pray for peace,
A zeale in vs,
O Lord, increaſe.

B

BOuntiful Sauiour, thou Sonne of the eternall God, thou GOD of peace, vnitie, and concord: thou that in ſtéd of peace plageſt

men with warre, tumults, and vproares: we beseech thée to prolong peace and quietnesse amongst vs, not onely peace betweene people and people: but peace of conscience, that precious peace, which whoso wanteth, he is no member of the Common wealth of Christianitie. Not onely for this peace of mind, but for the other also of body, we beseech thée, O Lord, frame our hearts aright to praie vnto thée: knowing, that

that by prayer, that thing is obteined at thine handes, which is not elsewhere to be sought. And because thou art the Authour of peace, without whom the whole world is set on warre: wee humblie beseech thee, to prosper that peace, which thou hast planted in all Christian kingdomes, which because thou hast for our sinnes sake taken from vs for a time, sending vs in place thereof, warres and tumults: wee

giue thée thankes notwithstanding, acknowledging the same to be a punishment laid vpon vs for our sinnes, and specially, for abusing that peace, the benefit wherof whiles we might haue vsed, to our true comfort, we turned the same, (as wée féele by due proofe at this present) into bitternes. Neuertheless, to thée we come, & before thy face we fall, not onelie praying for the withdrawing of warre, & the restoring

ſtoring of our former peace: but alſo beſeeching thée to kindle and increaſe in vs a zeale to praie, not onelie for peace, but for all other thy good gifts néedfull & belonging to this life: to the honor & glorie of thy name, Amen.

From feare, and force,
of all our foes:
Preſerue vs, Lord,
and them depoſe.

E

EVerlaſting GOD, whoſe right hand is the ſhéeld

sheeld of safegard to the faithfull: we beseech thee, of thine vnspeakable goodnes, to loke vpon vs, who are incompast round about with enimies, not onely of the bodie, but also of the soule: of the bodie, as with swearers, backbiters, slanderers, fighters, brallers, quarrellers, murtherers, &c. All which we that are Christians account our foes, insomuch as they are the enimies of Christ thy beloued Sonne, and

and ſworne aduerſaries of thy holy Goſpel: of the ſoule, as with Satan, ſinne, the fleſh, the world, the Diuell, hell, death, and damnation: and that which we, through our weakenes, can not fulfill, doe thou by thy ſtrength ſupplie and bring to paſſe, that we may not only be defended from their force, but that they and euery of them, feeling the weight & greatneſſe of thy power, may lie vanquiſhed vnder foote, and ceaſe

ceaſe their further aſſaults:
for Jeſus Chriſtes ſake, our
onelie Sauiour and
Redéemer,
Amen.

I sillie soule,
to sinne in thrall,
For mercie, Lord,
to thee doe call.

W

WOnderfull wise, & exceeding righteous art thou in thy iudgments, O GOD, a punisher of the vngodlie, and a iust rewarder of the faithfull. O looke vpon me sillie soule, ouerwhelmed with wickednes, looke vpon me, O Lord, and deliuer

deliuer me. For I am in thrall: yea, in thrall am I vnto sinne, the wages wherof is death. O succour me, succour me: oh assist me, assist me: oh saue me, saue me. Bitterly I complaine, and am sorrie for my misdœdes, heauily I lament for mine iniquities, vnfeignedly I repent me of my life wickedly lead. Appease thine anger, O God, allwage thy wrath, oh let me be reconciled vnto thée. Cast me not awaie, whom

whom thou hast created, let not Satan triumph ouer me, whom thy Sonne hath redéemed. Be gratious, oh be gratious, (most mercifull Father,) and let the moistening riuer of thy mercie quench the boiling fornace of thy iustice, that I being comforted in this life with assured tast of thy clemencie, may glorifie thy name, with consent of heart and voice: and that by mine example, others may doe the like.

like. Grant this, O God, in Christ thy Sonne, mine onlie Saviour, Amen.

From vices all,
defend vs,
Sweete Iesus, and
amend vs.

I

IEsus Christ, thou immaculate lambe, which wast slaine for the sinnes of the whole world, that by thy death, we might all be delivered from death: yea, from eternall death, due vnto vs by

by desart of sinne. And be-
cause this world is like a
wildernes, replenished with
wild beastes, or rather mon-
sters, (vices, I meane, di-
uelish, and damnable, as
pride, adulterie, flatterie,
idolatrie, blasphemie, disobe-
dience, stubbernesse, extorti-
on, vsurie, hypocrisie, dissi-
mulation, enuie, rancour,
malice, murther, lecherie,
surfeting, wantonnesse, and
an infinit number of the like
hellish rable,) whereto we

are daily endaungered, insomuch, that oftentimes wée are readie to be deuoured. Stretch out (O swéete Iesus) the arming swoꝛd of thy Spirit, cut them off by the waſt, that they may haue no powꝛer to aſſault vs: and after this conqueſt wꝛought in vs, frame vs anew, by the woꝛd of regeneration, that our liues being amended, we may (like ſheafes of pure coꝛn) be bound vp, & bꝛought into thy barne. Heare our

praiers,

prayers, O Christ, and let our cries come vnto thée, for thy name sake, Amen.

From vaine delightes,
Lord turne mine eies,
And saue my soule,
in losse which lies.

L

LOrd God, Creatour of all thinges, illuminate my heart with the lampe of true vnderstanding & knowledge: that although mine outward eies slumber and slepe in the shadow of death:

yet the eies of my ſoule may be kept waking in the waie of life. Direct me, O Lord, in thy feare, and guide me by thy grace, turne mine eies from all vaine delights of this world, preſerue mee from all the ſweete entiſements of the flattering fleſh, fortifie and ſtrengthen mee againſt all the craftie temptatiõs of Satan. And, whereas my ſoule lieth vpon loſſe, and is not like but to be loſt, if it be left vnto it ſelfe: I beſeech

ſéech thée (O Father of mercie, and God of all conſolation,) to take vpõ thée the ſafetie of the ſame, that neither Satan, my ſubtile aduerſarie: noꝛ the fleſh, that alluring harlot: noꝛ the woꝛld, that foule ill fauoured monſter, may pꝛeuaile againſt it: but by thy powꝛer may vtterlie be vanquiſhed, put to ſhame, and confuſion. Gꝛant this, O God, foꝛ thy Sonnes ſake, Jeſus Chꝛiſt my Sauiour, Amen.

My life misselead,
I doe lament,
and of my sinnes,
I me repent.

L

LOoke on me (oh heauenlie Father, and gratious God,) with thy fauourable countenance, and in the fulnesse of thine euerlasting compassion, comfort me, which am swallowed vp with heauines. And though my sinnes surmount, in thy sight, the sandes of the seas: yet

yet I beſech thée, haue an eie to thy Sonne Jeſus Chriſt, whom thou didſt ſend into the world, to take vpon his ſhoulders, the whole burden of our ſinnes, & by his death to make ſatiſfaction vnto thée for the ſame. And, albeit, O Lord, by my deſartes I am the child of wrath, of death, and condemnation: yet notwithſtanding, I beſéech thée, O God, giue care vnto the voice of my Mediator Chriſt Jeſus, who ma-

keth continuall intercession vnto thée, not onely for mée, but also for all such as constantly beléeue in him, and make him the sure groundworke of their saluation. Looke not, Lord, vpon my deformities, but vpon his innocencie: not vpon mine iniquitie, but vpon his righteousnes: not vpon the multitude of my misledéedes, but vpon the manifoldnesse of thy mercies. Remember the bléeding stripes & woũds

of

of thy Sonne my Sauiour, in whome alone, by the increasing of a liuelie and iustifying faith, I am a new creature, regenerate, and made cleane, not with water, but by grace: thy mercie, O Father, being the fountaine of this heauenlie benefite. O heare the praier of thy poore seruant, and for thy Sonnes sake Iesus Christ grant my petition, Amen.

My

My heart, O Lord,
wide ope I laie,
And vnto thee
for faith I praie.

I

BEseech thée, (O Father of endlesse mercie) to loke vpon mée thy poore creature: poore indéed, and desolate, naked and bare of spirituall riches. I laie my heart wide open before thée, which hath no good thing dwelling in it. O Lord, I beseech thée, plough it vp with the plough of

of thy Spirit, and sowe therin the seeds of a true Christian faith, such a faith as may haue attending and waiting vppon it, hope and charitie as handmaides. Also, O Lord GOD, I humbly beseech thée, that as thou hast made me thy Steward, and put me in trust with a talent of thy blessing: namely, richesse, worldly wealth, and transitorie treasures: so I may be furnisht with the instrument, which is able to

informe

informe me how to emploie the same aright: euen faith: not an idle faith, barren, and vnfruitfull: but a busie faith: flowing full of good workes: that thereby I may be as a Citie builded vppon an hill, amiable and beautifull: and like a lanterne of light vnto all men, who seeing my good workes, may glorifie thee, O Father: to whom all glorie belongeth, both in Heauen, and in Earth,

Amen.

Of

Of thee, O Lord,
mercie I craue,
For Iesus sake,
his life which gaue.

A

AS thou art a gratious God, (O thou Iudge of Israel,) as thou art faithfull in thy promise, and iust in thy word: so I beseech thée, deale fauourablie with me poore sinner, who bend the knées of my heart before thée, crauing that with teares, which if I obteine not, alas what shall become

become of me but death and damnation? In thée is my hope, in thée my truſt, in thée my confidence: let me not be aſhamed, let me not be forſaken, nor confounded: but for thy Sonne Jeſus Chriſts ſake, who ſuffered a reprochfull death, in the face of his ſworne and deadly enimies, haue mercie vpon me, haue mercie vpon me, vpon mée miſerable ſoule, on whom, vnleſſe thou haue mercie, Satan with his whole pow-

er,

er, is readie to ouerrun me. In time therefore, O Lord, helpe me: in time assist me, in time succour me: or else I am a castawaie, and the child of reprobation. Let thy mercie stand betwéene my sinnes and thy iudgement: for Iesus sake my swéete Sauiour, succour me miserable sinner, who neuer cease crying: O Father, which art in heauen, O our Father, which art in heauen, haue mercie, O haue mercie Lord in time, Amen.

Lord,

Lord, at my death,
the iewell cheefe,
Which I desire,
is true beleefe.

M

MOst mightie God, and mercifull Father, as thou hast created and made me of the mould of the earth, and inspired into the grosse lumpe of my bodie, a liuing and quickening soule: so, O Lord, I beseech thée, to indue mée with such knowledge and vnderstanding: yea, with such

such an earnest zeale, & burning desire of thy heauenlie dwelling, & immortall mansion, that I may loath this life, which is but a span long: and thirst after death, which is the entrance to endlesse ioie and happinesse. Also, O Lord, I most humblie beseech thée, when it shall please thée to visit me with sickenesse, or otherwise to call me out of this life, that I may feele working in my heart, an vnfeigned faith, & a true Christi-

an beléefe, whereby euen in the nipping agonies, and pinching passions of death, I may late fast hold vpon Iesus Christ my Sauiour, hoping in him to liue, who by his death purchased euerlasting life for all the faithfull. O heare my prayer, O God, and let my crie come vnto thée, for Iesus sake: vnto whom, with thée, & the holie Ghost, be all laud, honour, and praise for euermore,

Amen.

Giue

Giue me, O Lord,
a mind, and will,
To loue thy lawe,
and it fulfill.

L

LOuing Lord, and moste merciful Father, thou that art righteous in thy workes, and iust in thy iudgements: faithfull in thy words, and true in thy promises: make me (I heartily beséech thée) alwaies pliant (like waxe) both in mind and

will to loue thy lawe, and to liue after the same. Giue my heart the cleare light of true Christian knowledge, that I hauing the eies of my soule wode waking, may discerne betweene light and darknes, Christ and Belial, God and the Diuell, hell and heauen, the flesh and the spirit. Guide thou, O Lord, all my goings by thy grace, that all my thoughts may rest vpon thee. Gouerne thou my will, and all mine affections, that they

may

may keepe within the limits of thy holie lawe, and commandements: that all my endeuour may be directed to the accomplishment & fulfilling of thy statutes and ordinances, so farre forth as my weaknes can wade through the rough waues of this most wicked world. Let thy Spirit lead me to do those things that please thy diuine Maiestie, that at the last day, when thou shalt sit vpon the raine-bowe, treading the cloudes

of the skies vnder thy feete, and compassed round about with legions of Angels, Cherubim & Seraphim, armies of Saintes, and holie Martyrs, I may be receiued into the number of the elect, and enter into possession of that inheritance, which neither gold nor siluer, but the precious bloud of thy beloued Sonne, my sweete Sauiour, Iesus Christ, bought and purchased: Grant this, most mercifull father, for thy mercies

cies sake, which are vnmeasurable: and for thy kindnes sake, which is vnsearchable: and for thy tender loue sake, which is vnspeakable, Amen.

From an ill tongue,
Lord, make me cleane,
To great and small,
good faith to meane.

A.

ALmightie God, which canst not awaie with a double heart, and to whom an euill tongue is fowle dishonour, giue me grace (I be-

ſéech thée) to ſpeake nothing, but that which is true, right, and iuſt: not hurting any with my tongue, which thou haſt giuen me to doe all men good, and to vſe as an inſtrument for the ſounding forth of thy praiſe and glorie. And becauſe a lying and an euill tongue, draweth the ſoule into death and deſtruction, put backe (I beſéech thée) from my lippes, all guileſull ſpeaches, all deceitfull communications, and all lying words.

More-

Moreouer, because thou, O Lord, art trueth it selfe, and therefore delightest in truth & innocencie, giue me grace alwaies to enure my tongue vnto trueth, abhorring all such talke as may offend thy diuine Maiestie, and diminish the honour due vnto thy holie name. Let thy sanctifying Spirit take charge ouer my heart, that I may do good vnto all, and hurt vnto none: vttering that with tongue, which I meane in heart, purposing

posing as well in deed as in word, nothing but good faith and true Christianitie. Grant this, O GOD, for Jesus Christes sake, Amen.

To fast aright,
teach vs the waie,
O Sauiour Christ,
we humblie praie.

M

MOst bountifull Jesu, most sweete Jesu, most louing Jesu, which by thine example diddest teach vs to fast aright, not after the painted

ted fashion of Pharisies and Hypocrites: but according to the plaine manner of vnfeigned Christians: I heartilie and humblie beseech thée, to giue me grace, to exercise my selfe in godlie fasting and praier, that the man of sinne may be subdued and brought vnder: that my heart may be cleansed from all sinne and vnrighteousnesse, that my thoughtes and cogitations may be scoured from corruption and filthinesse: that my

words

words may not smel of Heathenish vnholinesse and wickednesse: that my deeds may not be leauened with beastly wantonnesse: but that the course of my whole life, may be seasoned with the sauorie salt of sanctification, that whatsoeuer I thinke, whatsoeuer I saie, or whatsoeuer I doe, it may carrie with it some signe of the true fast: namelie, the fast from sinne, vnto which fast, whosoeuer applie themselues, they are

sure

ſure to be thy children, and are builded vpon a ſteadfaſt hope, to inherit that place of endleſſe happineſſe, which thou boughteſt with thy pre-cious bloud. This faſting (I beſeech thée) O ſweéte Sauiour, giue me grace to exer-ciſe: ſo ſhall my ſinfull fleſh be kept in awe, as a ſeruant, and my Spirite ſhall beare rule ouer it, and kéepe it in ſubiection. This, O Chriſt, and whatſoeuer elſe is neceſ-ſarie, vouchſafe, of thy good-neſſe,

neſſe, to grant vnto me thy poore creature, who aſke it euen in zealous and heartie praier,
Amen.

From wilfull ſinne,
Lord ſaue vs,
That Satan may
not haue vs.

B

BE vnto vs a braſen wall, (moſt mercifull Father) againſt all the aſſaultes of ſinne, ſpecially preſerue vs from wilfull offences, & from tranſ-

transgressing of very malice, which is a whetting of thy wrath against vs, and a kindling of our owne confusion, without hope of mercie at thy heauenly hands. O Lord, let vs not be so farre estranged from obedience, as of set purpose to run into contempt of thy glorious name: let not our hearts become so flintie, as to be void of all feeling of sorowe for sinne: yea, as to be emboldened to heape sinne vpon sinne, to our owne vtter

vtter shame. We know this is Satans seeking, we are assured this is the Diuels drift, we cannot be ignorant that this is Belsebubs intent: thereby to haue vs wiped, in thy wrath, out of the booke of life, and so he to haue full swaie ouer vs, as children of condemnation. But thou, O Lord, art mercifull, thou art gratious, thou art carefull ouer vs: defend vs therefore from all sinne, and chiefelie from the sinne of wilfulnesse and

and malice, for the honour of thy name, Amen.

Increase in me,
O Lord, thy feare,
That to thy word,
I may giue eare.

E

ETernall God, and Omnipotent Creator, whose word laid the foundation of the whole world, and furnished the same with all things behouefull for the maintenance of man: we humblie beseech thee, increase in vs a

louing feare of thée, and thy word: that whatsoeuer we are inioined and commanded to doe therein, we may rather neglect life, landes, goodes, and all precious possessions, than to leaue it vndone: knowing, that by hearing thy word, we vnderstand thy will, which who so kéepeth, they are assured in Spirit, to be thy faithfull seruants. So fill vs therfore, O God, with this godlie feare, that we stopping our eares,

and

and waxing dull against all worldlie vanities, may be rauished in heart and mind with the sweetenesse of thy word, wherein the comfortable promises of life and saluation are conteined: that we may exercise our selues therein daie and night: that we may reuerently vse it, as the healthfull foode of our soules: that we may bring vp our children & seruants, in the knowledge of the same: being fullie persuaded, that

there is nothing in the world comparable therevnto, for it excedeth all treasure, and when all things are consumed, thy word shall continue in glorie, brightnesse, and perfection. O Lord, heare our prayers, and for the honour of thy name, heare the suites of thy poore seruants, euen for thy beloued Sonne his sake, Iesus Christ our Sauiour: vnto whom, with thee, and the holie Ghost, one Deitie in Trinitie, be all laud, honour,

nour, praise, dominion, pow-
er, glorie, and maiestie, both
now and world with-
out end,
Amen.

The Contemplation of a Christian.

The miserie,
of eudrie man,
Through Satans guile,
by sinne began:
But Christ vouchsaft,
mans thrall t'asswage:
His power suppresst,
old Satans rage.

W

When sinne had blemished the happie estate of our first parents, their whole race felt the smart

smart of their punishment and are at this daie subiect vnto miserie.

Iniquitie made a gappe for manie calamities, sundrie kinds of sicknesses, manifold maladies, and infinite tribulations: which we had neuer tasted, if our first parents had not offended.

Lamentable is our case, by their meanes: for the Lord of life hath punished their sinne, in their posteritie, by degrées of generations,

throughout manie ages.

Little hope of helth is in our selues: naie, there is in vs no hope of saluation at all: for by the subtiltie of Satan, sinne got dominion ouer vs, and by sinne, death.

Iustlie therefore are we subiect to so manie miseries, and in that we feele the heauie hand of God laying loade vpon vs, it is for our offences, and our disordered life.

According as our desertes haue

haue beene, so GOD hath dealt with vs: naie, he hath handled vs farre better than we deserued, who by nature are the children of wrath and confusion.

Most mercifullie hath he looked vppon vs, and of his plentifull compassion, hée sent his beloued Sonne Christ Jesus into ỹ world, that he by his bloudshed, might worke our releasement.

Like reprobates & condemned

ned persons, we had beene plunged into the deepe pit of hell: had not the death of Christ made full satisfaction for vs, and wrought our redemption.

A Lion of the tribe of Juda, a branch springing from the stock of Jesse, pitying vs, poore desolate soules, by the vertue of his power suppressed Satans rage.

Maruelous mightilie did he vanquish the Diuell, our mortall enimie, who intended

tended our destruction and vtter ouerthrowe, had not he in time brought our deliuerance to passe.

Be ioifull therefore, all nations, and lift vp your heds: extoll this Lambe of God, whose innocencie toke awaie our iniquitie: and whose heauinesse, was our happinesse.

Euerlasting praise & thanks be ascribed vnto his name, by whose death, we are receiued to life: yea, to eternall

nall life: O praise his glorious name for euer, Amen.

Death ouer vs
possest such power,
That meanes he sought,
vs to deuower:
But Iesus Christ,
did set vs free,
To whom all praise,
and thanks giue wee.

I

WE are iustlie subiect vnto death: for death is the reward of sinne and iniquitie.

Iniquitie hath changed our order

order of creation, which was perfect & Angelicall.

Life vnto vs, through sinne, is turned into death, and the mercie of GOD into iudgement.

Lord haue mercie vpon vs, for in vs there is no hope of health, for death hath power ouer vs.

Increase of new calamities do light vpon vs daily, and we see our selues forsaken.

Among our enimies wée walke continuallie, euen

in

in the face of the Flesh, the World, and the Diuell.

Miserable were we, if Jesus Christ, with the sheeld of safetie, should not ouershadowe vs.

Little should we differ from the children of wrath: nay, our case were as comfortlesse as theirs.

A most mercifull Sauiour art thou, O Christ, a most mercifull Redéemer, and Aduocate.

Make vs thankfull vnto thée for

for thy goodnesse : for thou didst set vs free from all misfortune.

Blessed be thy name, and great be thy glory, through out all the world, for this thy kindnesse.

Earlie and late, thou art to be praised : yea, in the assemblies and congregations of the faithfull & righteous, thou in thy greatnesse, O GOD, shalt be glorified, Amen.

The

The world is vaine,
and all therein:
Yea, man is vile,
becauſe of ſinne:
Yet Ieſus Chriſt,
redeemed all,
To death and hell,
that were in thrall.

L

WOe be to this world, for it is as vaine as ſmoke: yea, it is more vaine, then vanitie it ſelfe. In riches, there is ſhame: and in pleaſure, there is punishment: becauſe of ſinne

ſinne and iniquitie.

Like a dreame is the life of man, his daies are but a ſpan long, and his time tarieth not.

Like a fanſie, or a maigame: which hath but an houres delight and recreation.

In the world, there is nothing more common than wickedneſſe, in the world there is no goodneſſe.

All are bent vnto miſchiefe and villanie: the ſonnes of men haue ſet their hearts

vpon euill.

Mightie men, & powre slaues, all haue troden the path of sinne: and vanitie is in all their waies.

Like sheepe without a sheepheard they are gon astray: and had bene lost, if Christ had not holpen.

All were in the mouth of hell gates, & had sonke in their owne shame & destruction.

Miserably had they perished, if that good sheepeheard of our soules had not taken

vpon

vpon him our deliuerance.

Bring Franckincense vnto his altars (O ye people,) praise him, who is praise worthie, for his power, and magnificence.

Enter into his temple and sanctuarie, sing songs all with one consent to the honour of his name, for all the benefits and goodnesse, which he hath plentifullie bestowed vpon vs, at all times: & let all the faithfull answere and saie, Amen.

Gods prouidence,
is wonderfull:
He ſhewes himſelfe,
moſt mercifull:
In all our waies,
defending vs,
And by his grace,
amending vs.

L

WIthout th'aſſiſtance of Gods ſpirit, miſerable were the condition of all mankind: yea, moſt miſerable.
In ſinne we are conceiued, in ſinne we are brought vp,

vp, and the whole course of our life is full of iniquitie.

Like a menstruous cloath, so is our conuersation in the sight of God, and his holie Angels.

Like a filthie and loathsome sinke, so is our behauiour before the face of the faithfull.

Iudgment is more meete for vs than mercie, yet it hath pleased God, to deale with vs in mercie.

And that doth dailie experi-

 ence

ence testifie, for we see manifest proofes of his prouidence.

Meate and cloathing, and whatsoeuer is necessarie toward the maintenaunce of man, he hath giuen vs.

Like a father, he tendereth vs, and estéemeth vs as children, begotten anew by frée grace.

As a henne houering ouer hir chickens, so doth he defend vs, in all our waies, daie by daie.

Mercie

Mercie is on his right hand, mercie goeth before him, and vppon mercie is the seate of his Maiestie built.

Be glad therfore, and clappe your hands, all people: for GOD is gratious and fauourable.

Euermore shall his praise be in my mouth, I will talke of his goodnesse, euen among mine enimies: yea, without ceasing, I will extoll and praise his name, Amen.

The holie Ghoſt,
doth ſanctifie,
Such as in faith,
doe fructifie:
The wicked ſtill,
waxe worſe and worſe,
And runne into,
Gods heauie curſe.

I

WOrſhip and honour, be giuen vnto God the holie Ghoſt, by whom we are ſanctified vnto life euerlaſting.

Infinit is his worʒking, in holineſſe he doth renewe the

ſtintie

flintie heart, and maketh it relent at Gods iudgements.

Least Satan should triumph ouer vs, therefore hath he vouchsafed to cleanse and purifie our spirit.

Let vs therfore ascribe vnto him all honour, for through sanctification, we are made heires of saluation.

Iniquitie defiled our soules, but through faith increasing in vs, we felt an inward reformation.

And

And hauing our eies opened, we ſawe our filthines, and by the gift of grace became newe creatures.

Manie were the enormities which reigned in vs, but the holie Ghoſt purged vs of all, and ſet vs free.

Long wandered we in by-waies of wickedneſſe, but are now reſtored againe vnto righteouſneſſe.

As for the vngodlie, they haue no part of this ſanctifying Spirite: but dailie ware

ware worse and worse.

Much like vnto such as God hath cursed in his wrath, and denounced sentence of death against them.

Be glad, O ye iust: for you are they whom God loueth, and in whom hée magnifieth his own name.

Excellent and wonderfull in working is God the holie Ghost: who with the Father and the Sonne, be praised, and magnified for euer, Amen.

It is not wealth,
to haue at will,
That canne vs keepe,
and ſaue from ill:
Gods grace it is,
which worketh that:
Let vs reioice,
therefore thereat.

A

WHat is the wealth of this world, but wind? And what riches, but the ſhadowe of ſmoke? In wealth to truſt, is to truſt to a broken reede: and in riches to boaſt, is to boaſt in

in a thing of naught.

Laie wealth to the grace of God, and what is it? Euen filthie dong, and a worse thing.

Laie riches to Gods grace, and what are they? Euen painted shewes of transitorie vanities.

In wealth therefore glorie not, for there is in it, no power to preserue from the euill daie.

And of riches brag not, for in them is no hope of health in

in the daungerous time of trouble.

Make the grace of God, the perfect ioy of thy hart, and truſt therevnto, as vnto a brazen wall.

Looke for ſaftie from thence, in the perillous ſeaſon: for the grace of GOD is a ſtrong refuge.

Arme thy ſoule therewith, as with ironplate armour: ſo ſhall the aſſaults of thy aduerſaries doe thée no harme.

Make thy mone vnto the Almightie, in the time of tribulation: and he shall furnish thée with his grace.

Be thankfull to him, when thou hast receiued it: and shewe not thy selfe in anie case vnkind.

Euerie daie praise him for his goodnesse, and extoll his greatnesse among the multitude: for he is good and gratious to his chosen: O magnifie and praise him all people, Amen.

To

To loue to liue,
in peace and eaſe,
The Lord of life,
doth much diſpleaſe:
Let ſuch as lacke,
and comfort craue,
Thy helping hand,
in hazard haue.

M

When God hath bleſſed thée with abundaunce of benefits, ſo vſe them, as God may be well pleaſed.

In peace pamper not thy ſelfe: for that is the waie to

to minister cause of courage and loftinesse to the flesh.

Looke vnto the Lord, who hath giuen thée these good giftes: and bécome not slouthfull with ease.

Life cõmeth from the Lord, and whatsoeuer belongeth thereunto, it procédeth from his goodnesse.

In prosperitie, be mindfull of aduersitie: and let not the plentie of thy peace make thée proud.

A Father of the fatherlesse, shew thy selfe in necessitie: and shut not vp the sluces of mercie against the poore.

Make not thy monie thy God, and hoord it not vp for thine owne profite onelie, not regarding others need.

Let not the poore lie comfortlesse, let not them starue and perish, whom it is in thée to helpe.

Applie thy selfe to workes of mercie, and stretch out thy hand

hand to them that are nædie and succourlesse.

Moue not GOD (who gaue thée these gifts) to wrath, least in his anger, he turne all to thy shame.

Beware therefore, and let wisedome rule thée in thy waies: so shalt thou not offend, or doe amisse.

Extoll thy Creatour, and say that he is gratious, & mercifull: a louing God, and a most bountifull Father vnto his children, Amen.

Looke ere thou leape,
and vſe thine eies:
Elſe ſhalt thou ſhew,
thy ſelfe vnwiſe:
The ſimple ſort,
with counſell aid:
Thus ought thy talent
out be laid.

L

WIſedome is the bleſſing of God, and it is much more excellent than gold, ſiluer, or precious ſtones.

In time of neceſſitie, it is a preſent remedie, and a ſufficient

ficient refuge in perill and ieopardie.

Little auaileth worldlie policie, where this wisedome wanteth: O happie is hée, whom God hath armed therewith.

Leaue riches, forsake honor, set pleasure at naught, to come to the enioying of this precious treasure.

Immortalitie followeth this wisedome: and such as haue it, are sure to growe in estimation and fame.

Aske it of him, who is the well of wisedome, from whom it commeth, euen the Lord God Almightie.

Make not thy boast thereof, neither applie it to thy priuate profite: but extend the same to the succour of the simple.

Learne this lesson, That it is but lent vnto thée of the Lord: thou art the steward thereof, but for a time.

Abuse it not: least it turne to thine owne confusion: for,

as

as it is the gift of God, so will he be honored therein.

Make it not an instrument of follie, least GOD ouerthrow thée in the vanitie of thine owne mind.

Be a counseller to the vnlearned, and teach the idiot vnderstanding: so shalt thou glorifie GOD in thy wisedome.

Enterprise nothing vnadulsedly: in all thy beginings, procædings, and endings: remember God, Amen.

If thou be poore,
hold thee content:
It is a crosse,
which God hath sent:
Remember Iob,
a man most iust,
From statelie seate,
cast downe to dust.

A

WIth thine estate not to be contented, it is to repine and murmur at the appointment and ordinance of God.

In pouertie, be not desperate, but fixe all thy hope vpon

vpon the rocke of Gods prouidence: for he is faithfull.

Lament thy sinne, and be sorie for the same: consider also with thy selfe, that pouertie is Gods chastisement.

Let not pouertie therefore so pull thée downe, that thou shouldest therevppon mistrust the Lord God to be mercifull.

It is a crosse laid vppon thée in this life, to kéepe thée in subiecti-

subiection, & to make thée knowe thine owne estate.

A happie child art thou, that canst reforme thy selfe and amend that which is amisse in thée, by his fatherlie correction.

Marke the example of Iob, a man so iust, so faithful, and so righteous, that the Diuell of hell could not preuaile against him.

Looke vpon him, how he was tormented, how he was brought lowe, being sometimes

times placed in exceeding great prosperitie.

All the blessings of God, belonging to this life, he had them in abundance: yet all turned into neede and beggerie.

Miserable was his estate: yea, most vile and filthie in the face of the world: yet God cast vpon him a carefull eie.

Be mindfull of these things: for profite insueth thereupon: & in thy pouertie also learne

learne to be patient and méeke.

End not thy daies in despaire, as the wicked doe: séeke not by vnpatience, & violence to preuent Gods appointment: tarrie the time, which thy Creatour hath ordeined: it is thine, mine, and all our duties, to yéeld our willes to Gods will: wait his leisure therfore, whose name be praised for euermore,

Amen.

Loue

Loue euerie man,
owe no man grudge:
God sits aboue,
as souereigne Iudge:
He seeth all things,
aboue, belowe:
And euerie where,
an eie doth throwe.

M

WRath is the waie to vengeaunce, a fowle and diuelish vice, disallowed of God, and horrible among men. It is a fire which consumeth, a canker which eateth, a moth

moth which fretteth: the marke whereat it shooteth is mischæfe.

Let not thy heart lie open therevnto, least the Diuell thereby getting entrance, possesse thæ, and carrie thæ headlong into confusion.

Laie apart all occasions of grudge, hate no man: loue all men: knowing this, That loue is the fulfilling of Gods lawe.

Iudge ill of none, think well of all: for God reserueth iudg-

iudgment and vengeance, vnto himselfe.

Against thine enimies vse not violence: but rather in charitie (as thou art commaunded) vse forbearance.

Make the best of that which is amisse, for therein thou shalt shew thy selfe meeke: howbeit, winke not at wickednesse.

Loke vp vnto heauen, and thinke vpon him that sits aboue, seeing and marking the thoughts and deeds of

all

all men.

All things are manifest vnto him: yea, whatsoeuer we doe in corners, he seeth as plainlie as at noone daie.

Mocke not thy selfe therfore with thine owne imaginations, neither be thou seduced in the vanitie of thine owne fantasies.

Be not forgetful of him, who vttered this voice: Heauen is my seate, and the earth my foote stoole.

Euerlasting praise be ascribed

bed vnto his name, glorie, maiestie, and power belongeth vnto him, for euermore, Amen.

In that we haue,
the world at will:
And take delight,
to followe ill:
Neglecting God
his holie word:
Against our soules,
we whet a sword.

B

WHat doth it profite a man to be lord ouer the whole world, and yet

to be the ſeruant and ſlaue of ſinne.

It is euen as if we ſhould mingle poiſon with ſweete deinties, & in taſting them, to ſwallowe downe our owne death.

Let not thy mind therefore, be drowned in the vaine delights of this world: but vſe them as they are made, euen with modeſtie.

Laie not in wait for them, to enioy them with exceſſe: leaſt they turne thee to de-

ſtruction,

ſtruction, and vtter vndoing.

In the rich man view a paterne of wantonneſſe, who forgetting mercie, fealt the heate of Gods heauie iudgement.

Amidſt the ſcorching flames he laie crying without cõfort, becauſe he abuſed the benefits of Gods creation. Making them inſtruments to ſerue his beaſtlie appetites, neglecting in the meane time, all dædes of

Christian charitie.

Let not vs be so rauished with worldlie pleasures, that we forgetting God, should disherite our selues of th'eauenlie inheritance. As the rich man did, who in the midst of his banquetting viandes, and pleasant melodie, despised the poore. Most mortall enimies to our selues are we in so doing: and stopping our eares at the word of God, we weue our owne woe.

Because

Because the word of life, through our default, is made vnto vs the sword of death, which doth strike downe to hell.

Eternall God, & most mercifull father, illuminate our vnderstandinges, inspire vs with heauenlie knowledge, lighten our wittes, & giue vs grace to be spiritually minded, that we may vse thy giftes, blessings, and benefits, to the glorie of thy name, Amen.

A day there is,
when all ſhall riſe,
Out of their graues,
in wonderous wiſe:
The elect of God,
long for that day:
Come, come, O Chriſt,
come ſoone we ſay.

E

WRetched were we, if there were not another world, beſides this wicked world, tranſitorie and corruptible. In a miſerable caſe were we if the children of GOD, (whom

(whom we hope our selues to be) waited in vaine for another world.

Lamentable were our lot: yea, accursed our condition, if our happinesse were not in the life to come.

Looke we in waste for the comming of our Christ: no, no: he will come, at the sound of the last trumpe from heauen.

In maiestie will he come, to iudge the whole world, and to giue generall sen-

tence against the wicked and vnrighteous.

All shall rise out of their graues, and shall see him with their bodilie eies, the iust to their ioy, the vngodlie to their paine.

Manie legions of Angels shall attend vpon him, and shall shew the brightnesse of his glorie, maiestie, and celestiall power.

Lord Iesus, thy chosen children long to see that day: yea, they labour and are in tra-

trauell, vntill that day of comfort come.

Abridge and shorten these troublesome times, wherin thy children are set at naught, and hasten the day of their resurrection.

Make spæde, swæte Jesus, come quicklie, that the kingdome of Satan may be ouerthrowne, and the powers infernall suppressed.

Be mindfull of thy faithfull flocke, which wander vp

and

and downe in this wilder-
nesse, like lambes among
venomous wolues.

And the daies of this our
mortalitie, & let vs heare
that swéete voice: Come
ye blessed, possesse the king-
dome, prepared for you
from the beginning
of the world,
Amen:
Amen.

The

The seuen petitions of the Lords Praier, with a breefe exposition thereof, drawne out of holie Scripture.

Our Father which art in Heauen.

DOubtlesse, thou art our Father. Although Abraham be ignorant of vs, [or would refuse vs, to be his children,] and Israel knowe vs not: yet thou, O Lord,

Lord, art our Father, and our Redæmer: thy name is for euer. *Esaie.* 63, 16.

There is one Lord, one Faith, one Baptisme, one God & Father of all, which is aboue all, [in power,] and through all, [by his prouidence,] and in vs all, [by his grace,] *Ephes.* 4, 5, 6.

The Lord is in his holie palace, the Lords throne is in the heauen, his eies will consider the poore, and his eielids will trie the children of men.

men. *Psal.* 11, 4.

The heauen is my throne, and the earth is my footstoole, [such is the greatnesse of Gods Maiestie.] *Esaie.* 66, 1.

But our conuersation is in Heauen, [in mind and affection,] from whence also we looke for the Sauiour, euen the Lord Iesus Christ. *Philip.* 3, 20.

1. Halowed be thy name.

OUr helpe is in the name of the Lord, which hath made

made heauen and earth. *Psal.* 124, 8.

The Lords name be praised from the rising of the Sunne, to the going downe of the same. *Psal.* 113, 3.

Kings of the earth, and all people, Princes & all Iudges of the world: yong men, and maidens: also old men, and children: let them praise the name of the Lord, for his name onelie is to be exalted, & his praise aboue the earth, and the heauens. *Psal.* 148. 11, 12, 13.

2. Thy kingdome come.

THe kingdome of God is not meate nor drinke, but righteousnes, and peace, and ioy in the holie Ghost. *Rom.* 14, 17.

But rather seeke ye after the kingdome of God, and all these things, [which are but accessaries, and common as well to the wicked, as the godlie,] shalbe ministred vnto you. *Luke.* 12, 31.

Feare not little flocke, for it

it is your Fathers pleasure, to giue you the kingdome, [which is the cheefest thing, that can be giuen). *Luk.* 12, 32.

In my Fathers house are manie dwelling places: I go to prepare a place for you, [so that there is not onlie place for Christ, but for all that are his.] *Iohn.* 14, 2.

3. *Thy will be done in earth, as it is in heauen.*

IN the roll of the booke it is written of me, I desired to

do

do thy good will, O my God: yea, thy lawe is within my heart. *Psal.* 40, 7, 8.

That seruaunt that knew his Masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with manie stripes. *Luke.* 12, 47.

For this is the will of God, euen your sanctification, and that ye should abstaine from fornication, [and dedicate your selues wholie to God,] that euerie one of you should

knowe, how to poſſeſſe his veſſell in holineſſe and honour: [his bodie that is prophaned by ſuch filthineſſe.] 1. *Theſ.* 4, 3, 4.

And fashion not your ſelues like vnto this worlde, but be ye changed by the renewing of your mind, that ye may proue what is the good will of GOD, and acceptable, and perfect, [whatſoeuer is not agreeable to Gods will, is euill, diſpleaſant; and vnperfect.] *Rom.* 12, 2.

Where-

Wherefore, be ye not vnwise, but vnderstand, what the will of the Lord is. *Ephes.* 5. 17.

4. Giue vs this day our dailie bread.

BEhold, the eie of the Lord is vpon them that feare him, [he worketh that in mercie, which man by no meanes can compasse,] and vppon them that trust in his mercie: to deliuer their soules from death, & to pre-

ſerue them in famine. *Pſal.* 33. 18. 19.

The eies of all waite vpon thée, and thou giueſt them their meate in due ſeaſon: thou openeſt thine hand, and filleſt all thinges liuing with thy good pleaſure. [Gods prouidence ſtretcheth both to man & beaſt.] *Pſal.* 145. 15.

Man ſhall not liue by bread onelie, but by euerie word that procéedeth out of the mouth of God, [the order that God hath ordeined to maintaine

maintaine his creatures by, is here ment.] *Deut.*8,3.*Matth.* 4,4.

The chéefe thing of life is water, and bread, & clothing, and lodging to couer thy shame. *Eccles.* 29, 23.

Two things haue I required of thée: denie me them not before I die. Remoue farre from me vanitie and lies, giue me not pouertie nor riches, féed me with food conuenient for me, least I be full and denie thée, and say: Who

is the Lord: [for riches make men forget their maker.] Or least I be poore and steale, & take the name of my God in vaine. *Prou.* 30, 7, 8, 9.

When we haue foode and raiment, let vs therewith be content. 1, *Tim.* 6, 8.

5. And forgiue vs our trespasses, as we forgiue them that trespasse against vs.

FOrgiue thy neighbour the hurt that he hath done to thée: [for man ought not to

seeke vengeance,] so shall thy sinnes be forgiuen thee also when thou praiest. Should a man beare hatred, against a man, and desire forgiuenesse of the Lord? He will shewe no mercie to a man which is like himselfe, and will he aske forgiuenesse of his owne sinnes? *Eccles.* 28, 2, 3, 4.

Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgiue, and ye shall be forgiuen. Giue, and it shalbe

giuen vnto you, a good measure, prefled downe, shaken together, and running ouer shall men giue into your bosome. For, with what measure ye meate, with the same shall men meate vnto you againe. *Luke*. 6, 37, 38.

Loue your enimies, do well to them which hate you. *Luk*. 6, 27.

There shall be iudgement mercilesse, to him that sheweth no mercie: and mercie reioiceth against iudgement:

[and

[and feareth it not] *Iam.* 2, 13.

6. And leade vs not into temptation.

BE ſober and watch, for your aduerſarie the Diuell, as a roaring Lion, walketh about ſeeking whom he may deuoure. 1. *Peter.* 5, 8.

In whom the God of this world, [euen Satan,] hath blinded the minds, that is, of infidels, that the light of the glorious Goſpell of Chriſt, which is the image of God,

[in

[in respect of his office,] should not shine vnto them. 2. *Cor.* 4, 4.

Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, [euen the Diuell,] and taketh awaie that, which was sowen in his hart. *Mat.* 13, 19.

The Prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience. *Ephes.* 2, 2.

Loue not the world, [as it is

is aduersarie to God:] neither the things that are in the worlde. If anie man loue the worlde, the loue of the Father is not in him, &c. 1. *Iohn.* 2, 15, 16, 17.

We knowe that we are of God, and the whole worlde lieth in wickednesse, [all men, as of themselues, lie as it were buried in euill.] 1. *Iohn*, 5, 19.

Knowe ye not, that the amitie of the worlde, is the enmitie of God? Whosoeuer therefore, will be a friend of the

the worlde, maketh himselfe the enimie of God. *Iam.* 4, 4.

For all that is borne of God ouercõmeth the worlde, and this is the victorie that ouercommeth the worlde, euen our faith. Who is it that ouercommeth the worlde, but he which beléeueth that Iesus is the sonne of GOD? 1. *Iohn.* 5, 4, 5.

That the righteousnesse of the lawe, [that which the lawe requireth,] might be fulfilled in vs, which walke not

not after the flesh, but after the spirit: For they that are after the flesh, sauour the thinges of the flesh, [their will, vnderstanding, reason, wit, and all, is fleshlie.] The wisdome of the flesh is death, it is enimitie against God: They that are in the flesh, can not please God. *Rom.* 8, 4.

7. *But deliuer vs from euill, Amen.*

HElpe vs, O GOD, of our saluation, [seing we haue

haue none other Sauiour,] for the glorie of thy name, and deliuer vs. *Psal.* 69. 8.

In the day of my trouble, I will call vpon thée, for thou heerest me. *Psal.* 86, 7.

There shall none euill come vnto thée. He shall giue his Angels charge ouer thée, to keepe thée in all thy waies, they shall beare thée in their hands, that thou hurt not thy foote against a stone. Because he hath loued me, [Gods protection promised,] there-

fore

fore will I deliuer him, I will exalt him, because he hath knowne my name. He shall call vppon me, and I will heare him: I will be with him in trouble, I will deliuer him, and glorifie him, &c. *Psalme.* 91. 9. 10, 11, 12. *&c.*

O Lord, giue vs grace to learne this, and liue thereafter,
Amen.

The

The beleefe of a Christian, commonly called the Apostles Creede, diuided into twelue Articles, and expounded.

1. *I beleeue in God the Father Almightie, maker of heauen and earth.*

HEare, O Israel, the LORD our God is Lord onely. *Deut. 6, 4.* Blessed be GOD, euen the Father

Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort. 2. *Cor.* 1; 3.

Thou Lord in the beginning hast stablished th'earth, & the heauens are the workes of thine hands. *Psal.* 102. 25. *Heb.* 1. 10.

Haue we not all one Father? Hath not one GOD made vs? *Malach.* 2, 10.

By the word of the Lord were the heauens made, and all the hoast of them by the

breath of his mouth. *Ps.* 33. 6.

2. *And in Iesus Christ, his onely Sonne our Lord.*

THere is but one GOD, which is the Father, of whom are all thinges, and we in him: and one Lord Iesus Christ, by whom are all thinges, and we by him. 1. *Cor.* 8, 6.

If we walke in the light, as he is in the light, we haue fellowship one with another, [Christ with vs, and wee with

vvith our ſelues,] and the bloud of Jeſus Chriſt his Sonne, cleanſeth vs from all our ſinnes. 1. *Iohn*. 1, 7.

Who hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome of his dære Sonne, in whom we haue redemption, through his bloud, that is, the forgiueneſſe of ſinnes. *Coloſ*. 1, 13, 14.

This is my beloued ſonne, in whom I am well pleaſed. *Matth*. 3, 17.

3. Which was conceiued by the holie Ghost, borne of the virgine Marie.

BVt when the fulneſſe of time was come, GOD ſent forth his Sonne made of a woman, and made vnder the lawe, [or, ſubiect to the lawe,] that he might redéeme them which were vnder the lawe, that we might receiue the adoption of the ſonnes. *Galat. 4, 4, 5.*

And the word was made flesh,

flesh, [Christ vvas formed, and made man, by the operation of the holy Ghost, vvithout the vvorking of man,] and dwelt among vs, and we sawe the glorie thereof, as the glorie of the onelie begotten Sonne of the Father full of grace and truth. *Iohn.* 1, 14.

The holie Ghost shall come vpon thée, [this vvas spoken to Marie], and the power of the most high shall ouershadowe thée: [it shall be a se-

 creat

creat operation of the holie Ghoſt:] therefore alſo, that holie thing, which ſhall be borne of thée, ſhall be called the Sonne of God. [He muſt be vvithout ſinne, vvhich muſt take avvay ſinne.] *Luke.* 1, 35.

Behold, a virgine ſhall be with child, and ſhall beare a Sonne, and they ſhall call his name Emanuel, which is by interpretation, God with vs. *Matth.* 1, 23. *Eſaie.* 7, 14.

When Marie was betro-

thed

thed to Joseph, before they came together, [before he tooke her home to him,] she was found with child by the holie Ghost. *Matth.* 1, 18.

4. *Suffered vnder Pontius Pilate, was crucified, dead, buried, and descended into hell.*

FOr Christ also suffered for vs, leauing vs an example, that we should follow his steppes. Who his owne selfe bare our sinnes in his

 bodie,

bodie, on the tree, that we being deliuered from sinne, should liue in righteousnesse, by whose stripes we are healed. 1. *Peter.* 2, 21, 24.

They scourged Iesus, they stripped him, they put vppon him a scarlet robe, [to deride and mocke him, because he called himselfe a King,] they gaue him vineger to drinke, mingled with gall, [to open his veines, and so to hasten his death, this vvas giuen him hanging vppon the crosse,] they

they crucified him betweene two theeues, they cast lottes for the parting of his garments, they set a scornefull writing ouer his head, they reuiled him, and ceassed not, till he gaue vppe the Ghost. *Matth.* 27, 26, 28, 29, 30, 34, 35, 37, 50.

So Ioseph toke the bodie, and wrapped it in a cleane linnen cloath, and put it in his new tumbe, [Christs burying doth so much the more verifie his death and resurrection,]

rection,] which he had hewen in a rocke, and rolled a great stone to the doore of the sepulchre, and departed. *Mat.* 27, 59, 60.

I knowe that ye seeke Jesus, which was crucified: he is not here, for he is risen, as he said. Come, see the place where the Lord was laid, &c. *Matth.* 28, 5, 6.

God made him to be sinne for vs, which knew no sinne, [a sacrifice for sinne,] that we should be made the righteousnes

teousnes of God in him. [By imputation, vvhen vve shall be clad vvith Christes righteousnesse.] 2. *Cor.* 5, 21.

He destroied, through death, him that had the power of death, that is, the Diuell: and that he might deliuer all them, which for feare of death, [and Gods anger,] were all their life time subiect to bondage. *Heb.* 2, 14, 15.

Christ hath abolished death, and brought life and immortalitie to light, through the Gospell.

Gospell. 2. *Tim.* 1, 10.

Death is swallowed vp in victorie. O death, where is thy sting? O graue, where is thy victorie? 1. *Cor.* 15, 55.

5. *And the third day he rose againe from the dead.*

IEsus Christ was deliuered to death for our sinnes, and is risen againe for our iustification, [to accomplish and make perfect our iustification.] *Rom.* 4, 25.

Goe quickly, and tell his Disciples

Disciples that he is risen from the dead: and behold, he goeth before you into Galile, there ye shall see him, lo, I haue told you. [The Angell assureth the vvomen, that came to see Christes sepulchre, of his resurrection.] *Matt.*28,7. *Mar.*16,6,7. *Luk.* 24,6. *Iohn.*20,1. *Act.*1,21,22.

But now Christ is risen from the dead, & was made the first fruites of them that slept: [by his resurrection, being the first, vve are all assured

sured of our resurrection.] 1. *Cor.* 15, 20.

Destroy this temple, and in three daies I will raise it vp againe. [This he ment of his bodie, vvhich should die, and did rise againe the third day after his death.] *Iohn.* 2, 19, 21.

First of all, I deliuered vnto you that which I receiued, [or, learned by Gods word,] **how that Christ died for our sinnes, according to the scriptures, and that he was buried, rose againe the third day,** and

and was ſeene of Cephas, then of the twelue, [though Iudas vvanted, yet they vvere ſo called ſtill:] after that, of more than fiue hundred bre-thren at once, &c. 1. *Cor.* 15, 3, 4, 5, 6.

6. *He aſcended into heauen, and ſitteth on the right hand of* GOD *the Father Almightie.*

AND it came to paſſe, that as he bleſſed them, he departed from them, and was carried

carried vp into heauen. *Luke.* 24. 51.

So, after the Lord had spoken vnto them, he was receiued into heauen, and sat at the right hand of God. *Mark.* 16, 19.

And when he had spoken these things, while they beheld, he was taken vppe, [vvhereby they knevve certainly vvhither he vvent,] for a cloud toke him vp out of their sight. *Actes.* 1, 9.

It is Christ which is dead: yea,

yea, or rather, which is risen againe, who is also at the right hand of God, & maketh request for vs. *Rom.* 8, 34.

7. *From thence he shall come againe to iudge the quick, and the dead.*

THis Iesus, which is taken vp from you, into heauen: shall so come, as ye haue seene him goe into heauen: [euen the true Redeemer, to gather vs vnto him.] *Actes.* 1, 11.

And when the Sonne of man commeth in his glorie, and all the holie Angels with him, then shall he sit vpon the throne of his glorie. *Matth.* 25, 31.

And then shall they see the Sonne of man comming in the cloudes, with great power and glorie. *Mark.* 13, 26.

And when these things beginne to come to passe, then looke vp, & lift vp your heads, for your redemption drawweth neere. [The effect of that redemption

redemption ſhall appeare, which Ieſus Chriſt hath purchaſed.] *Luke.* 21, 27, 28.

8. *I beleeue in the holie Ghoſt.*

GOe therefore, and teach all nations, baptiſing them in the name of the Father, and the Sonne, and the holie Ghoſt. *Matth.* 28, 19.

But the Comforter, which is the holie Ghoſt, whom the Father will ſend in my name, he ſhall teach you all

things, and bring all things to your remembrance, which I haue told you. *Iohn.* 14, 26.

This holie Ghost, is called somtime, The spirit of truth, proceeding from the Father, [becauſe hee worketh the truth in vs.] *Iohn.* 14, 17. & 15, 26. sometime, The Spirit of the Father, speaking in his Ministers. *Matth.* 10, 20. sometime, The Spirit of the Sonne. *Rom.* 8, 9. sometime, The good Spirit. *Psa.* 143, 10. sometime, An holie ointment.

ment. 1. *Iohn.* 2, 20. ſometime, A Comfoꝛter. *Iohn.* 14, 16. & 15, 26. & 16, 7. ſometime, The earneſt of our inheritance. [the holie Ghoſt is the gage or pledge of our ſecond redemption, which ſhall be, at the poſſeſsion of our inheritance in heauen.] *Epheſ.* 1, 14. ſometime, The earneſt of the Spirit in our hearts. 2. *Cor.* 1, 22.

No man can ſay, that Ieſus is the Lord, but by the holie Ghoſt. 1. *Cor.* 12, 3.

9. *The holie Catholike Church, the Communion of Saints.*

CHriſt loued his Church, and gaue himſelfe for it, that he might ſanctifie it, and cleanſe it, by the waſhing of water, through the word, [Baptiſme is a token of the Churches conſecration,] that he might make it vnto himſelfe a glorious Church, not hauing ſpot, or wrinkle, [becauſe it is couered & clad with

with his righteouſneſſe and holineſſe,] that it ſhould be holie, and without blame. *Epheſ.* 5, 27.

I am the Roſe of the feeld, and the Lillie of the vallies: like a Lillie among the thornes, ſo is my loue among the daughters, &c. [Chriſt preferreth his Church aboue all other things.] *Cant.* 2, 1, 2.

For other foundation can no man lay, than that which is laid, which is IESUS Chriſt. 1. *Cor.* 3, 11.

Knowe ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? 1. *Cor.* 3, 16. In this Church are many members, but one bodie in Christ. *Rom.* 12, 4, 5. 1. *Cor.* 6, 15. Let vs followe the truth in loue, and in allthings growe vp into him, which is the head, that is Christ, [Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, &c.] *Eph.* 4, 15.

Christ

Christ is the head of the bodie of the Church. *Colos.* 1, 18.

Now reioice I in my sufferings for you, [or your commoditie,] and fulfill the rest of the afflictions of Christ in my flesh, [for Christ suffereth daily in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries,] for his bodie sake, which is the Church. *Colos.* 1, 24. [the edification of the Church is here ment.]

There are many members, but

but one bodie. 1. *Cor.* 12, 20.

Now ye are the bodie of Christ, and members for your part. [For all Churches disperſed throughout the world, are diuers members of one bodie.] 1. *Cor.* 12, 27.

God is not the author of confuſion, but of peace, as we ſée in all the Churches of the Saints. 1. *Cor.* 14, 33.

10. The forgiuenes of ſinnes.

WHoſe ſinnes ſo euer ye remit, they are remit-

remitted: and whose sinnes soeuer ye reteine, they are reteined. *Iohn.* 20, 23.

He that shall beléeue, and be baptised, shall be saued: but he that will not beléeue, shall be damned. *Luke.* 16, 16.

It behoued Christ to suffer, and to rise againe from the dead, the third day: and that repentance and remission of sinnes should be preached in his name, among all nations. *Luke.* 24, 46, 47.

And God sawe their workes, that

that they turned from their euill waies : [the fruites of their repentance proceeding of faith, planted by the Prophets preaching to the people of Niniueh :] and GOD repented of the euill, that he had said, that he would doe vnto them, and he did it not. *Ionah.* 3, 10.

Stand in the waies, and behold, and aske for the old way, [wherein the Patriarches and Prophets walked, directed by the word of God,

God, ſignifying, that there is no true way, but that which God preſcribeth,] which is the good way, & walke therein, and ye ſhall find reſt for your ſoules. *Ierem. 6, 16.*

11. The reſurrection of the bodie.

FOr ſince by man came death, by man came alſo the reſurrection of the dead. *1. Cor. 15, 21.*

Behold, I ſhew you a ſecret thing. We ſhall not all ſleepe, but

but we ſhall all be chaunged, in a moment, in the twinkling of an eie, at the laſt trumpet: for the trumpet ſhall blowe, & the dead ſhall be raiſed vp incorruptible, and we ſhall be chaunged. [When the Lord commeth to iudgement, ſome of the Saints ſhall be aliue, whom he will chaunge, euen as if they were dead, ſo that this chaunge ſhall be to them in ſtead of death. 1. *Cor.* 15, 51, 52.

The Lord himſelfe ſhall deſcend

descend from heauen with a showte, and with the voice of of Th'archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then shall we which liue, & remaine, [euen we which are aliue, or shall be then found liuing,] be brought vp with them also in the clouds, to mete the Lord in the aire, and so shall we be euer with the Lord. [In this souden taking vp, there shall be a kind of chaunge of the qualities of our

our bodie, which shalbe as a kind of death.] 1. *Thes.* 16, 17.

And he shall send his Angels, with a great sound of a trumpet, and they shall gather together his elect, from the foure windes, and from the one end of the heauen vnto the other, &c. *Matth.* 24, 31.

And though after my skin, wormes destroy my bodie, yet shall I see GOD in my flesh: whom I my selfe shall see, and mine eies shall beheld, and none other for me, though

though my reines are consumed within me. [Iobs full hope, that both soule and bodie should enioy the presence of God, in the last resurrection.] *Iob*, 19, 26, 27.

I knowe that he shall rise againe in the resurrection at the last day. [The words of Martha to Iesus, concerning dead Lazarus. The errour of the Sadduces (men maruelous quidditiue) concerning the resurrection, is here confuted.] *Iohn*. 11, 24.

12. And the life euerlasting, Amen.

I Am the resurrection, and the life, [Christ restoreth vs from death, to giue vs euerlasting life,] he that beléeueth in me, though he were dead, yet shall he liue. And whosoeuer liueth, and beléeueth in me, shall neuer die. *Iohn.* 11, 25, 26.

I am the liuing bread, [which giue life to the world,] which came downe from

from heauen: if any man eate of this bread, he shall liue for euer, and the bread that I giue you, is my flesh, which I will giue for the life of the world. *Iohn.* 6. 51.

Thou hast the words of eternall life. [Then, without Christ, there is but death: for his word onely leadeth vs to life.] *Iohn.* 6. 68.

This is the will of him that sent me, that euerie one, which seeth the Sonne, and beleeueth in him, should haue

euerlasting life, and I will raise him vp at the last day. *Iohn.* 6, 40.

Verely, verely, I say vnto you, he that heareth my word, and beléeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life. *Iohn* 5, 24, 25, 26.

The houre shall come, in the which, all that are in the graues, shall heare his voice, and they shall come forth, that

that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation. *Iohn.* 5, 28, 29.

Search the scriptures, for in them ye thinke to haue eternall life. *Iohn.* 5, 39.

If thou knewest the gift of God, [Christ ment himselfe, who was sent of his Father, to conuert the woman of Samaria,] and who it is, that saith vnto thée, Giue me drinke, thou wouldest haue

asked of him, and he would haue giuen thée water of life. [which is the loue of God, in his Sonne, powred into our hearts, by the holie Ghost, vnto euerlasting life.] *Iohn.* 4. 10.

Whosoeuer drinketh of the water, that I shall giue him, [euen spirituall grace,] shall neuer be more a thirst, [shall neuer be dried vp, destitute, or forsaken:] but the water, that I shall giue him, shall be in him a well of water,

springing

springing vp into euerlasting life. *Iohn.* 4, 14.

Come ye blessed of my Father, [for our saluation commeth of the blessing and fauour of God,] inherit ye the kingdome prepared for you, from the foundations of the world. [Note the certeintie of our predestination to saluation.] *Matth.* 25, 34.

And these shall go into euerlasting paine, [which followed mens fantasies, neglecting the will of God, and his

commandements,] and the righteous into life eternall. *Matth.*25,46.

And manie of them that sléepe in the dust of the earth, shall awake, [all shall rise at the generall resurrection,] some to euerlasting life, and some to shame, and perpetuall contempt. *Dan.*12,2.

And they shall come forth, that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

on. *Iohn.* 5,29.

For the Lambe, [Iesus Christ our Mediatour and Redeemer,] which is in the midst of the throne, [being verie God,] shall gouerne them, and lead them vnto the liuelie founteines of waters. [He shall giue them euerlasting life.] *Apoc.* 7,17.

O Lord, giue vs grace, to beleeue this, and to liue thereafter, Amen.

The

The tenne Commandements of *Almightie God*, called, The two Tables of the Lawe.

The first Table.

1. *I am the Lord thy God, thou shalt haue none other Gods but me.*

Heare, O Israel, The Lord our God is the onely Lord: Thou shalt therefore loue the Lord thy God,

God, with all thine hart, and with all thy ſoule, and with all thy mind, [or thought,] and with all thy ſtrength. *Mark.* 12, 29, 30.

Thou ſhalt worſhippe the Lord thy God, and him onelie ſhalt thou ſerue. *Matth.* 4, 10. *Luke.* 4, 14.

I am the Lord thy GOD, thou ſhalt haue none other Gods before my face. [God bindeth vs to ſerue him onelie, without ſuperſtition, or idolatrie.] *Deut.* 5, 6, 7.

I am the Lord your God, ye shall keepe my Sabbaths, & reuerence my Sanctuarie, I am the Lord. *Leuit.* 26,1,2.

Come, let vs worship, and fall downe, before the Lord our maker. [We must wholy giue our selues to the seruice of God.] *Psal.* 95,6.

All the gods of the people, are idols, but the Lord made the heauens. [Idols therfore, or whatsoeuer made not the heauens, are not God.] *Psal.* 96, 6.

2. *Thou*

2. Thou shalt not make to thy ſelfe anie grauen image, nor the likeneſſe of anie thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bow downe to them, nor worshippe them: For I the Lord thy God, am a gelous God, and viſite the ſinne of the fathers vpon the children, vnto the third, and fourth

fourth generation, of them that hate me, and shew mercie vnto thousands, in them that loue me, and keepe my commaundements.

NO man hath seene God at anie time, the onely begotten Sonne of God, which is in the bosome of the Father, [he is most deere and straitly ioyned to his Father, not onelie in loue, but also in nature and vnion,] he hath declared him. [God was

was made visible (as it were) in Christ.] *Iohn.* 1, 18.

God is a Spirit, and they that worship him, must worship him in Spirit and truth. [God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.] *Iohn.* 4, 24.

Forsomuch then, as we are the generation of God, we ought not to thinke, that the Godhead is like vnto gold, or siluer, or stone, grauen by art, and th'inuention of man.

Actes. 17, 29.

The worshipping of idols, which ought not to be named, is the beginning, and the cause, and the end of all euill. *Sapien.* 14, 26.

The inuenting of idols, was the beginning of whordome: and the finding of them, is the corruption of life. *Sapien.* 14. 12.

Better therefore is the iust man, that hath none idols: for he shall be farre from reproofe. *Baruch.* 6, 72.

Confounded

Confounded be all they that ſerue grauen images, and that glorie in idols: worſhip him, all ye gods. [Let all that is of eſtimation in the world, fall downe before the Lord.] *Pſal.* 97.7.

Thou ſhalt make thée no gods of mettall. *Exod.* 34.17.

Babes, kéepe your ſelues from idols. [From euerie forme and faſhion of thing, which is ſet vp for anie deuotion to worſhip God.] 1. *Ioh.* 5.21.

3. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

YE haue heard how it was said to them of old time, Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lord. But I saie vnto you, Sweare not at all, neither by heauen, [all superfluous othes are debarred,] for it is the

the throne of God: nor yet by the earth, for it is his foote-stoole: neither by Hierusalem, for it is the citie of the greate King. Neither shalt thou sweare by thine head, because thou canst not make one haire, white or blacke. But let your communicatiõ be, Yea, yea: Nay, nay: [let simplicitie and truth, be in your words, and then ye shall not be so light, and readie to sweare:] For whatsoeuer is more than these, commeth of

euill. [When one ſpeaketh otherwiſe, than he thinketh in heart, it commeth of an euill conſcience, & of the Diuell.] *Matt.* 5, 33, 34, 35, 36, 37.

This is the curſſe, that goeth forth ouer the whole earth, &c. And euery one that ſweareth, [he that tranſgreſſeth the firſt Table, and ſerueth not God aright, but abuſeth Gods name,] ſhall be cut off, as well on this ſide, as on that, I will bring it forth (ſaith the Lord of hoſts) and

and it shall enter, &c. into the house of him that falsly sweareth by my name, and it shall remaine in the midst of his house, and shall consume it, with the timber thereof, and stones thereof. *Zach.* 4, 3, 4.

Accustome not thy selfe to swearing, (for in it there are manie falles:) neither take vp for a custome, the naming of the holie one, (for thou shalt not be vnpunished for such things.) For, as a seruant which is oft punished,

can not be without some scarre: so he that sweareth, and nameth God continually, shall not be faultlesse, &c. (Reade the Chapter, it is notable.) *Eccles.* 23, 9, 10, 11.

4. *Remember that thou keepe holie the Sabbath day. Sixe daies shalt thou labour and doe all that thou hast to doe, but the seuenth day, is the Sabbath of the Lord thy God. In it, thou shalt doe no maner*

maner of worke, thou, and thy ſonne, and thy daughter, thy man ſeruaunt, and thy maid ſeruant, thy cattell, and the ſtraunger that is within thy gates. For in ſixe daies, the Lord made heauen, and earth, the ſea, and all that in them is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day, and halowed it.

[It is lawefull to doe well, [or, doe a good deede,] on the Sabbath day. *Mat.* 12, 12. The Sabbath was made for man, & not man for the Sabbath: wherefore the Sonne of man is Lord, euen of the Sabbath. *Marke.* 2, 27, 28.

If thou turne away thy foote from the Sabbath, [if thou refraine thy selfe from thy vvicked vvorkes,] from doing thy will on my holie day, and call the Sabbath a delite, to consecrate it, as glorious

glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word: then shalt thou delite in the Lord, [I will cause thée to mount vppon the high places of the earth, [I will aduaunce thee, and make thee honourable,] and fæd thée with the heritage of Iacob thy Father, [and blesse thee, with plentie of althings, to thy full contentation:] for the mouth of

the

the Lord hath spoken it. *Esai.* 58,13,14.

Keepe the Sabbath day, to sanctifie it, as the Lord thy GOD hath commaunded. [Since God permitteth sixe daies to our laboures, wee ought willingly to dedicate the seuenth, to serue him wholy. The keeping of this Sabbath consisteth not in our selues, but it commeth from aboue, euen from God the authour of the Sabbath.] *Deut.* 5,12.

The ſecond Table.

5. Honour thy father, and thy mother, that thy daies may be long in the land, which the Lord thy God giueth thee.

HOnour thy father, and mother: (And,) He that curſeth father, or mother, let him die. [Without anie hope of pardon.] *Mat.* 15, 4. *Mar.* 7, 10.

Honour thy father, and mother,

ther, (which is the first commandement with promise,) that it may bée well with thée, and that thou maist liue long on earth. [The promise is conditionall, for if we neglect the dutie to vs enioined, we make the promise void, & of none effect.] *Eph.* 6,2,3.

The Lord will haue the father honoured of the children, [for he hath so commaunded,] and hath confirmed the authoritie of the mother, ouer the children. Who so

so honoureth his father, his sinnes shall be forgiuen him, and he shall absteine from them, and shall haue his daily desires, [God will be so gratious vnto him, and so guide him, that he shall not doe amisse,] & he that honoureth his mother, is like one that gathereth treasure. *Eccl.* 3.2,3.4.

6. Thou shalt do no murther.

YEe haue heard that it was said to them of old time,

time, Thou ſhalt not kill, for whoſoeuer killeth, ſhall be culpable of iudgement, [or, ſubiect to puniſhment.] But I ſay vnto you, Whoſoeuer is angrie with his brother vnaduiſedly, ſhall be culpable of iudgement, [for God knowing his ſecreat malice, will puniſh him.] And whoſoeuer ſaieth vnto his brother, Raca, [Idle braine, a biword ſpoken in contempt, and deſpite,] ſhall be worthie to be puniſhed by the Counſell,

cell, [by Iudges thereto appointed.] And whosoeuer shall say, Foole: shall be worthie to be punished with hell fire. *Matth.*5,21,22.

Loue your enimies, blesse them that curse you, doe good to them that hate you, & pray for them which hurt you, and persequute you: and vnto him that smiteth thée, on the one chéeke, offer also the other. [Rather endure more iniurie, than reuenge your selues.] *Luke.* 7, 27,28,29.

7. Thou

7. *Thou shalt not commit adulterie.*

YEe haue heard that it was said to them of old time, Thou shalt not commit adulterie: but I say vnto you, that whosoeuer loketh on a woman, to lust after her, hath committed adulterie with her alreadie in his heart. [Chastitie is required both in bodie & mind.] *Matth. 5,27,28.*

Flee foznication. Euerie sinne

sinne that a man doeth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie. [He more polluteth and defileth his owne bodie, than he that committeth anie other sinne.] 1. *Cor.* 6, 18.

Knowe ye not, that your bodies are the members of Christ: shall I then take the members of Christ, and make them the members of an harlot? God forbid. 1. *Cor.* 6, 15.

Marriage is honourable, [and a remedie ordeined of God, against incontinencie,] among all, and the bed vndefiled: but whoremongers and adulterers God will iudge. *Hebr.* 13, 4.

8. Thou shalt not steale.

THou knowest the commaundements, Thou shalt not steale. *Mark.* 10, 19. Why rather suffer ye not wrong? Nay, ye your selues doe wrong, and that to your brethren:

brethren: [hatred, grudges, wrongfull dealings, and desires of reuenge, &c. are forbidden:] knowe ye not, that the vnrighteous shall not inherit the kingdome of God? Be not deceiued, neither adulterers, nor theeues, &c. shall inherit the kingdome of God: and such were some of you, &c. 1. Cor. 6, 7, 8, 9, 10. Let him that stole, steale no more, but let him rather labour, and worke with his hands, the thing which is

good, that he may haue to
geue vnto him that néedeth.
Ephes. 4, 28.

9. *Thou shalt not beare false witnesse against thy neighbour.*

THese fiue things doeth the Lord hate: yea, his soule abhorreth seuen: 1. The hawtie eyes, 2. a lying tong, 3. hands that shed innocent bloud, 4. an heart that imagineth wicked enterprises, 5. féete that be swift in running

ning to mischéefe, [that is, affections which carrie a man away, in such sort, that he can not tell what he doth:] 6. a false witnesse, 7. him that raiseth vppe contentions among brethren. [Or neighbours.] *Prou.* 6, 16, 17, 18, 19.

Wherefore, cast off lying, and speake euerie man truth vnto his neighbour, for we are members one of another. *Ephes.* 4, 25.

A wicked witnesse mocketh at iudgement, and the mouth

of the wicked ſwalloweth vp iniquitie. [Taketh a pleaſure, and delighteth therein, as gluttons and dronkards, in delicate meates and drinkes.] *Prou.* 19, 28.

A falſe witneſſe ſhall not be vnpuniſhed, and he that ſpeaketh lies, ſhall periſh. *Prou.* 19. 9.

10. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid,

maid, nor his oxe, nor his asse, nor anie thing, that is his.

WHatsoeuer ye would that men should doe to you, euen so doe to them: for this is the lawe and the Prophets. [The whole lawe and the Scriptures, set foorth and commend charitie vnto vs.] *Matth.* 6, 12. *Luke.* 6, 31. *Tob.* 4, 15.

To loue a mans neighbour as himselfe, is more than all

burnt offerings and sacrifices. [Than all the ceremonies of the Lavve, vvherein Hypocrites put great holinesse.] *Marke*.12,31,33.

Let your conuersation be without couetousnesse, and be content with those things that ye haue. *Heb*.13,5.

Godlinesse is great gaine, if a man be content with that he hath. [Religion is the true riches.] 1.*Tim*.6,6.

A foolish mans foote is sone in his neighbours house, but

a

a man of experience is asha-
med to looke in. *Eccles.* 21, 22.

Followe not thy lustes, but turne thée from thine owne appetites: for if thou geuest thy soule her desires, it shall make thine enimies that enuie thée, to laugh thée to scorne. *Eccles.* 18, 30, 31.

Let not sinne therefore reigne in your mortall body, that ye should obey it in the lustes thereof. [The mind first ministreth euill motions, vvhereby mans vvill is enticed:

enticed : thence burſt foorth the luſtes, by them the bodie is prouoked, and the bodie by his actions doth ſollicite the mind, therefore vve are commaunded, at the leaſt to rule our bodies.] *Rom.* 6, 12.

Sit not at all with another mans wife, neither lie with her vppon the bed, nor banquet with her, leſt thine hart incline vnto her, & ſo through thy deſire, fall into deſtruction. *Eccleſ.* 9, 11.

Giue me thy vineyard, that

I may make me a garden of herbes thereof, &c. [Achabs inordinate luſt, after Naboths inheritaunce, ſharpely puniſhed.] 1. *King.* 21, 2, 4, 6, *&c.*

If mine heart hath béene deceiued by a woman, [to luſt after her,] or, if I haue laid waite at the dore of my neighbour, let my wife grinde vnto another man, & let other men bow downe vpon her. [To abuſe her.] *Iob.* 31, 9, 10.

The leproſie therefore of Naaman,

Naaman, shall cleaue vnto thée, and to thy séed for euer.

[To be an example to all such, as by whose couetousnesse Gods word might be slaundered, (becausse Gehazi was the seruant of Elisha the Prophet; named in Scripture, The man of God.) 2. *Kin.* 5, 27.

Lord haue mercie vppon vs, and by the operation of thy Spirit, incline our hearts to keepe these lawes, Amen.

The

The neceſſarie appurtenaunces belonging to this Conduit.

The Ceſterne to this *Conduit.*

A Ceſterne this Conduit,
of comfort muſt haue,
The water thence flowing,
vnſoyled to ſaue.
Of this vnprouided,
no Chriſtian ſhould bee,
The nature, and vertue,
thereof, if they ſee;
And therefore neglect not,
ſo precious a thing:
Which (beſide other benefits)
Gods bleſſing doth bring.

A Ceſterne is,
required héere,
To kéepe this Conduit,
water cléere.
For precious pearles,
and ointments ſwéete,
Muſt places haue,
for them moſt méete.
Haue care to kéepe
thy conſcience cleane,
This is the Ceſterne,
which I meane.
It muſt be ſwept,
it muſt be ſcowrd,
Before this water,

in be powꝛd.
Put wine, which hath,
a fragrant ſmell,
Into a pot,
not ſauouring weil,
The wine will change,
the vertue gon,
This hurt doth followe,
therevpon:
Euen ſo a conſcience,
ſoild with ſin,
Coꝛrupt and cankred,
all within,
With diueliſh thoughts,
vngodlie luſtes,

Vile

Vile auarice,
in wealth which trusts,
Neglecting God,
the well of wealth,
And vnto his,
the horne of health.
A conscience staind,
and blemisht thus,
If we perceiue,
to lodge in vs,
The grace of God,
eclipsed is,
So that he must,
néedes doe amisse.
For, let vs learne,

and

and beare away,
Our conſcience doth,
our dædes bewray:
And laieth lode,
with heaue and ſhoue,
At vs before,
the Lord aboue.
And as in Courtes,
where Iudges ſit,
The cuſtome is,
not to acquit,
Th'offender of,
his fowle offence,
Except there come,
in euidence:

And make his cause,
vpright and good,
Discharged is he,
truth vnderstood:
Euen so it fares,
with euerie one,
Whose sinnes to such,
excesse is growne,
That in themselues,
their conscience sittes,
And Serpent like,
against them spittes,
Ten thousand thousand,
sore complaintes,
And wo sharpe torments,
them

them attaintes.
Thus doth their cõscience,
them arraine,
And to confesse,
doth them constraine,
All such misdeedes,
as they haue don,
So that into,
Gods curse they ron:
Which threatens death,
and hell to such,
As of this world,
haue made so much,
That truth contemnd,
lies vnder foote,

The plants thereof,
rent vp by rote.
Gods word, and will,
is set at nought,
An euill conscience,
this hath wrought,
A conscience void,
of Gods good grace,
Not hell it selfe,
so ill a place.
This is the worme,
which euer gnawes,
The corsiue salue,
which sharply drawes.
This is the fire,

which

which fiercely burnes,
And all our ioyes,
to torments turnes.
In such a place,
no rest can dwell,
And why? it is
a verie Hell.
O well are they,
that liue vpright,
Pleasing the Lord,
with all their might:
Keeping his lawe,
hearing his word,
(To cut downe sinne,
the spirituall sword.)

For why: all such,
shall feele within,
A conscience cleare,
from spots of sinne:
And purifide,
it may presume,
The fragrant flowres,
and swéte perfume,
Of godlie praier,
vnto the Lord,
To sacrifice,
with heartie accord.
This is the Cesterne,
(marke it well)
Of dregs or léeze,

which

which muſt not ſmell:
For if it doe,
this Conduites ſpout,
no drop of comfort,
yeelds out.
A conſcience pure,
therefore poſſeſſe,
And things amiſſe,
with ſpéed redreſſe,
Leaſt this ſwéet Conduit,
being ſhut,
From hope of comfort,
thou be put.
In ſumme: if thou,
Gods child wilt bée,

For why: all such,
shall feele within,
A conscience cleare,
from spots of sinne:
And purifide,
it may presume,
The fragrant flowres,
and swéte perfume,
Of godlie praier,
vnto the Lord,
To sacrifice,
with heartie accord.
This is the Cesterne,
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no drop of comfort,
yéeldeth out.
A conſcience pure,
therefore poſſeſſe,
And things amiſſe,
with ſpéed redreſſe,
Leaſt this ſwéet Conduit,
being ſhut,
From hope of comfort,
thou be put.
In ſumme: if thou,
Gods child wilt bée,

And wouldst that praier,
should comfort thée,
Prepare thy heart,
thy mind applie:
Thy conscience séeke,
to sanctifie.
Amend thy life,
imbrace that's good,
And fire thy faith,
on Christes blood:
Then shall thy praiers,
swætely smell,
Before the Lord,
and like him well:
And thou shalt haue,

thy

thy hearts desire,
And vnto hope,
of health aspire:
Which graunt, O God,
vnto vs all:
To whom by faith,
for grace we call,
That we may pray,
and praying please,
Thy Godhead, and,
thy wrath appease.
O people we,
thrise happie then:
Graunt this, O God,
Amen, Amen.

The

The Pipe to this Conduit.

A Pipe to this Conduit,
by leuell is laid;
Where through pleaſant liquor,
of life is conuaid:
This Pipe, and the Ceſterne,
are ioyned in one;
Both muſt be imbraced,
or both let alone;
Which that with reioicing,
each Chriſtian may do,
Th'almightie by praier,
muſt be ſued vnto.

THe Pipe is peace,
more worth than gold,
A Jewell for,
no riches sold.
It is not peace,
twixt King and King,
(Although this be
a precious thing:)
For where in peace,
Kings were the crowne,
There all dissention,
is cast downe:
There people line,
in heartie loue,
There is no cause,

to send and proue:
There high estates,
such dutie haue,
As their degrées,
and callings craue:
Th'inferiour knowes,
and vnderstands,
What their superiours,
state demands:
The baser to,
the better bowes,
And seruice due,
likewise allowes.
There is no grudge,
there is no strife,

Where

Where people passe,
in peace their life.
The sædes which we,
in soile doe sowe,
Spring vp, and spread,
increase, and growe.
Unto our charge,
we haue an eie,
Our labours doe,
our lackes supplie.
We worship God,
his name we feare,
And to our Prince,
true hearts we beare.
Among our selues,

in loue we liue:
These are the fruites,
which peace doth giue.
But yet the peace,
which doth surmount,
All precious things,
that we can count,
It is not peace,
twixt man and man,
Which no long time,
continue can:
It is that peace,
which bringeth blisse,
This precious peace,
perpetuall is.

The

The authour of,
this peace is God,
Who for our sinnes,
with vs was od.
For, as we knowe,
through Adams fall,
To God his wrath,
we were in thrall:
So that hereby,
this gaine we got,
Euen death for life,
(ah hellish lot:)
Our owne misdeedes,
deserued death,
And God, who giueth,
life

life and breath,
Suppressing peace,
became our foe,
And from the heauens,
aloft did throwe,
His thunderboltes,
of fearefull threts,
And in his heate,
his sword he whets:
Euen warriour like,
to strike vs down,
(For man doth mealt,
when God doth frown.)
Thus with the Lord,
we were at ods,

Ours

Ours was the ſmart,
the vengeance Gods:
Which whiles it did,
endure and laſt,
All hope of peace,
was gone and paſt:
Till he from heauen,
beholding vs,
With wretchednelle,
incloſed thus:
Prouided in,
this heauie caſe,
T'amend our ſtate,
by his good grace:
This he vouchſaft,

to bring to passe:
(A wonderous worke,
of his it was:)
From mercie seate,
he sent his Sonne,
At whose conception,
peace begonne.
God did ordeine,
that Christ should die,
Upon a crosse,
reard up on hie:
By losse of life,
to purchase peace,
True Christian comfort,
to increase:

Among

Among the Iewes,
betraid he fell:
One of the twelue,
præsumd to sell,
For thirtie pence,
his maisters life,
The losse whereof,
abolisht strife.
The Iewes did lay,
on him their hands,
His limbs and ioints,
they bound with bands:
They scoft and mockt,
him to to bad,
Their wish, and will,

on him they had:
Upon the crosse,
he made his end,
His soule to God,
he did commend.
This sacrifice,
God highly pleasd,
And this his rigorous,
rage appeasd.
Here reconcilement,
first began,
And peace was made,
twixt God and man.
The price of this,
most perfect peace,

Which Christian comfort,
doeth increase:
Declares thereof,
the dignitie,
This peace remaines,
immortallie.
This peace confirmd,
twixt God and vs,
And true attonement,
sealed thus,
Euen with the bloud,
of his déere Sonne,
Wle may be bold,
in hope to ronne,
Unto the Lord,

for helpe and aid,
This peace forbids,
vs be afraid.
By vertue of,
this heauenlie peace,
The force of Moses
Lawe doth cease:
The bonds are canceld,
rent and torne,
For Christ the blocke,
of blame hath borne:
And peace confirmd,
twixt God and men,
Not for a time:
For how long then?

For

For euermore,
world without end,
That we in peace,
our dates might spend.
Let vs therefore,
with heart of grace,
Approch vnto
Gods holie place:
Vpon his altars,
let vs lay,
Oblations, and
deuoutly pray:
O God of peace,
thy peace prolong,
Establish it,

and make it ſtrong,
That we poſſeſt,
with peace in mind,
Such fauour in,
thy ſight may find:
That through this Pipe,
of peace may ſpout,
And pleaſantly,
in ſtreames run out,
Such comforts as,
in thée doe dwell,
Which art the founteine,
and the well,
The Conduit, and
the liuelie ſpring,

Of

Of euerie good,
and healthfull thing.
Thus, Lord, if thou
vouchsafe to worke:
Ingratitude,
which loues to lurke,
Within our hearts,
them to possesse,
Shall banisht be,
by thankfulnesse:
And we shall praise,
Iehouah then,
Grant this, O God,
Amen, Amen.

The

The Locke to this Conduit.

A Locke to this Conduit,
of right doth belong,
Prouided of purpoſe,
ſubſtantiall and ſtrong.
Of this Locke tis needfull,
Chriſts ſhepe ſhuld haue ſkill,
That opening this Conduit,
their hearts they might fill,
With true ioy and gladneſſe,
with peace, and true reſt,
And all kind of comfort,
that we canne requeſt.

FIrſt loue the Lord,
who formed thée,
And like himſelfe,
created thée.
Loue Ieſus Chriſt,
who thée redéemd,
So pretious he,
thy ſoule eſtéemd.
Loue him, whoſe loue,
with loſſe of life,
Twixt God and vs,
cut off the ſtrife.
Loue him aboue,
all earthlie treaſure,
And loue with loue,

most kindly measure.
Loue thou his Saints,
and holie ones,
As of his Church,
the liuelie stones,
Whose head is he,
his members they:
Who hates his Saints,
doe him betray.
Loue thou Gods word,
his Gospell heare,
Therein of life,
are riuers cleare:
It is the pearle,
wherby was wrought,

A wonder worthie,
daily thought.
Loue vnto all,
thy neighbours beare,
And let thy loue,
shine euerie where:
To all and some,
to frend and foe,
To them that seeke,
thine ouerthrowe.
Loue all, hate none,
so Christ commands,
Herein the lawe,
consistes and stands.
Loue straungers well,

no

no grudge them beare,
Remembring once,
we straungers were:
Though denizens now,
by Gods good grace,
His loue restord,
vs to this place.
Loue vertuous life,
and goodnesse seeke,
And like to Christ,
learne to be meeke.
Loue lowelinesse,
and spit at pride,
Gods spirit in such,
will not abide.

Loue

Loue to forgiue,
and to forbeare,
This is a signe,
of Christian feare.
Thy brothers fault,
though worthie blame,
Dissemble thou,
and hide his shame.
Thus armd with loue,
thou maist be bold,
Sinne, Satan, Death,
our enimies old:
Shall not haue power,
to doe thée harme,
God is thy helpe,

he is thine arme,
This is the Locke,
which thou and I,
And euerie one,
(before we die)
Ought set vpon,
our hearts and minds,
Where treasures lie,
of sundrie kindes.
Which Locke if we,
doe seeke to haue,
It is not death,
nor yet the graue:
That shall abridge,
our heauenlie blisse,

In

In Chriſt our Conduit,
kept it is.
Of all therefore,
this is the ſomme,
If to this Conduit,
we will comme,
And thence fetch comfort,
at our néed,
(That is, if we,
to pray proceéd:
And aſke of God,
the things we want,
Beſeéching him,
the ſame to grant:
For Jeſus ſake,

his onelie Sonne,)
By loue this worke,
must be begonne.
Which if we haue,
then sure we may,
Before the Lord,
approch and pray:
For otherwise,
all that we do,
Is sinne, and death,
belongs thereto.
This Locke of loue,
O grant vs then,
Sweete Sauiour Christ,
Amen, Amen.

The

The Key to this Conduit.

A Key to this Conduit,
of comfort pertaines,
whoſe vſe and due ſeruice,
whoſoeuer diſdaines:
Aloofe from this Conduit,
themſelues let them keepe;
Chriſt is not their ſhepherd,
nor they of his ſheepe.
This Key therefore learne we,
to vſe and poſſeſſe;
Our ſhepherd Chriſt Ieſus,
then may we confeſſe.

FIrſt knowe thy ſelfe,
but fleſh and blood,
Nay, nay: but art,
thou halfe ſo good:
Knowe rather this,
thou art but duſt,
From earth thou camſt,
to earth thou muſt.
Knowe thine eſtate,
by Adams fall,
Exilde from life,
to death in thrall:
To ſinne a ſlaue,
to Hell a pray,
Knowe this, and caſt,

all

all pride away.
Knowst thou thy selfe,
a blast of wind,
And bearst about,
a loftie mind:
Knowst thou thy state,
to be but nought,
Thy life a thred,
but slightly wrought,
And settest vp,
thy peacockes plume,
As though nothing,
should thée consume:
This knowledge is,
but fond and vaine,

A better knowledge,
doth remaine:
A knowledge which,
from God procæds,
This knowledge guides,
our thoughts & dæds.
This knowledge shewes,
(as in a glasse)
That sinne in vs,
had brought to passe,
Eternall death,
and endlesse paine,
In Hell, where damned,
soules remaine.
This knowledge learnes,
vs

vs likewise this:
That albeit,
we did amisse,
And kindled Gods,
consuming ire,
Yet Christ his bloud,
hath quencht that fire.
So that this knowledge,
marked well,
May be supposed,
to excell,
All earthlie things,
which passe away,
As flowres in heate,
of Summers day.

This knowledge leades,
vs to the Lord,
And makes our willes,
with his t'accord.
Knowe God aright,
know Christ his sonne,
Knowe thou the thing,
he will haue donne.
Knows him that made,
the heauen and earth,
And fed thée since,
thy day of bearth.
Knowe him that giues,
thée in thy néed,
Conuenient victualles,

thée

thée to feed.
Knowe him in Christ,
his Sonne first borne,
The Sauiour of,
our soules forlorne.
Knowe God the Father,
onely wise,
Knowe him in heart,
with faithfull eies.
Know him, whom heauen
and earth obay,
Whose word ordaind,
both night and day.
The world, and all,
that is therein,

Are

Except we knowe,
the Lord of Hoſt,
And Chriſt his ſonne,
and th'olie Ghoſt,
Our ſelues, our wants,
and dailie néed,
And pray in hope,
that we ſhall ſpéed:
Our praiers turne,
to little good:
(Let this be learnd,
and vnderſtood.)
True knowledge, Lord,
giue vs therefore,
Which is the key,

to

to ope the doze,
Of perfect praier,
gushing out,
With comforts sweete,
like to a spout,
Beginning at,
the Conduit head:
(For at the founteine,
it is lead.)
This knowledge graunt,
vs, Jesus, then,
Say people all,
Amen, Amen.

THE SVMME OR CONCLVSION.

POsſeſſe a good conſcience,
in running thy race:
Seeke peace and attonement,
with Gods diuine grace:
Let loue be thy iewell,
and ioy of thy hart:
And knowledge inſtruct thée,
to learne what thou art:
Then enter Gods temple,
and there humbly pray:
In hope what thou craueſt,
to carrie away: Amen.

FINIS.

A F.

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